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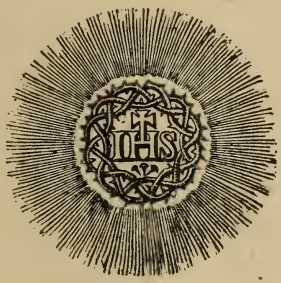
THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XXXV.



WOODSTOCK COLLEGE

1906.

FOR CIRCULATION AMONG OURS ONLY

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VERY REVEREND LOUIS MARTIN, S.J.

THE

WOODSTOCK LETTERS

VOL. XXXV. No. 1.

EXEMPLAR LITTERARUM P. ANTONII KOHLMANN AD A. R. P. N. DATARUM EX AMERICA FŒDERATA.

GEORGETOWN (Georgionopolis) Die *25 Nov. 1806.*

REVERENDISSIME IN XTO PATER GENERALIS,
P. C.

Placuit demum Divinæ Majestati post varios casus variaque discrimina rerum salvos nos, incolumesque plagis inferre Americanis, quod qua ratione fuerit effectum, quidque in rem Divinæ gloriæ memorandum occurrat, ad Reverendissimam Paternitatem Vestram quantocius referre officii nostri ratio exigit, cui morem gero eo libentius, quod hoc ipso ansa suppeditetur sincerissima profundissimæ Venerationis, animique gratissimi sensa erga Amantissimum Patrem depromendi, cui nunquam non obstrictissimum me profitebor, non eo solum quod Revssa. Vra. Paternitas ultimum felicitati meæ addiderit complementum benignissime me in Societatem Jesu admittendo, sed ideo etiam, quod me inter tot alios in novum hunc mundum destinandum censuerit.

Die 20 Aug. Hamburgo digressi Schotiam circumlegimus ac vento fere nunquam non adverso utentes 4a demum Novembris Baltimoræ tamdiu exoptatæ illati sumus, ubi summa Illustrissimi Episcopi Caroll lætitiæ benignitatisque significatione excepti ad Collegium nostrum Georgiopolitanum secessimus finem tandem itineri impositurí. . Ab isto Collegio exordium ducamus narra-

NOTE.—We owe this valuable and interesting letter to the kind thoughtfulness of Father Thomas Wall, S. J., of Cracow, editor of the "Nasze Wiadomosci," the "Letters" of the Galician Province. He found this letter in his province archives and kindly loaned it to us for publication in THE LETTERS.—*Editor W. L.*

tionis rerum, quas scire potissimum convenit Revdssmam Vram Paternitatem.

Georgionopolis est civitas satis spectabilis, efficiens quasi partem Civitatis Vaschingthon, utpote cui per pontem juncta est. Baltimora 12 fere leucis distat. Collegium ædificium est regia Majestate dignum, in monte, loco omnium saluberrimo, omniumque, quæ unquam viderim amœnissimo situm. Ejusdem enim prospectus in totam civitatem Georgiopolitanam, Vaschingthon, viciniamque mira Insularum, fluminum, silvarum colliumque hinc inde assurgentium [corona] distinctam protenditur. 200 ad minimum adolescentes una cum Magistris capere potest, licet in præsenti ultra 30 non complectatur. Paucitatis istius hanc passim, præter alias leviores, rationem assignant quod duodecim circiter abhinc annis Sulpiciani Collegium aliquod Baltimoræ erexerint, in quod omnis Religionis sectatores indiscriminatim admittuntur, quod non fit nostro. Jam vero Superior Collegii Sulpiciani per aliquot in nostro Collegio annos Præsidentis munere functus est, et quidem adeo male, ut Domus aliquot thalerorum millium debita ipso gubernante contraxerit, ac demum dimitti ipsum oportuerit. Ex tunc Collegium et ipsi Baltimoræ fundarunt, ac tum dictis maledicis, tum factis huic domo multum nocuerunt, atque etiam nunc nocent. His tamen non obstantibus, nullus dubito, quin Divina Bonitas huic domo incrementum præbeat, cum adolescentes ad unum omnes una cum eorum Magistris a pietate valde commendentur, ac optime instituantur, ac Rev. Provs. nemini Catholico in America non notissimus, acceptissimusque sit. Adde haud leve præjudicium huic Collegio illud procreasse, quod Philosophia, Theologiaque in eo non traderentur, unde pronum erat suspicari, nec sufficienti numero nec æque doctos suppetere Magistros, ac in Collegio Sulpitianorum, in quo hæ disciplinæ docentur. Quoad debita notandum, ad minus duplo plus deberi Collegio, quam ipsum debet.

E regione Collegii exstat Domus satis ampla, quæ præter 10 novitios, Revum. Molyneux, meque complectitur, ac ad tyrocinium ob ejusdem a Collegio sejunctionem valde accommodata est. Jam de personis utriusque Domus quid addam? Revs. Molyneux, utut decrepitæ ætatis, judicio tamen valde sano gaudet, ac nemini non acceptus est ob singularem cordis bonitatem, ac vultus, quam fere semper præsefert, serenitatem. Revs. Franc. Neale Novitiorum Magister simulque Parochus spectabilis Congregationis seu Parœciæ est Vir valde pius et spiritu Dei

plenus. Cum Novitiatum nunquam peregerit ac aliunde præter sollicitudinem pastoralem aliorum adhuc negotiorum mole pene obruatur, adeo ut vix per diem domi sit, Revs. Molyneux me eidem Socium adjunxit; ei modum procedendi Societatis, quantum assequi ipse potui, communicare studeo, quod potissimum de rebus externis intelligendum, cum in rerum internarum tractatione me longe peritior sit; si tamen numerus Novitiorum crescat, muneri huic sufficere haud posse arbitror, eo magis quod grex fidelium sibi commissus in dies augeatur, ac variis aliis ipse negotiis distineatur. Tres ipsi fuere fratres Jesuitæ: Leonardus Neale, Coadjutor Illustrissimi Caroll, alter nuncupationi votorum vix superstes, Carolus demum Neale, qui die Sancto Stanislao sacra Professionem solemnem in Ecclesia Parochiali emisit ac Monasterii Carmelitarum, 8 abhinc leucis distantis, directionem agit. Est 56 circiter annorum, Vir valde præclarus.

Jam ad Novitios descendam, qui in 8 Scholasticos, 2 Coadjutores temporales dividuntur. Omnes juvenes sunt magnæ spei, forma corporis pariter et animi præstantes. Ex iis 4 jam per unum alterumve annum Theologiæ operam navarunt, cæteri humaniora non plene absolverunt, ita tamen, ut optimos auctores interpretati sint, linguæque Latinæ peritia, non item usu præstent. Cuncti Gallice loquuntur ac non mediocrem linguæ Græcæ notitiam habent. Mathesi item omnes studuerunt, nec mediocriter quidem in ea profecerunt. Præclaræ præterea sunt indolis, animique valde devoti, atque ad omne scientiarum genus perapti: verbo non possum satis mirari Divinam Bonitatem tam selectam Juvenum manum in lapides angulares Societati immittentem. Quæ de Novitiis mox dicta sunt, eadem intellecta sunt de 3 Magistris Societati adscribi cupientibus quos inter unus præcipue celebris mathematici nomen habet. Hæc dum apud animum meum perpendo, intime mihi persuasum est Divinam Majestatem in his terrarum tractibus uti velle Societatis opera in animarum procurationem. Revds. Britt præest alicui parœciæ Philadelphiæ; Rev. Henry totus est in addiscenda lingua Anglicana apud Societatis missionarium; Rev. Maleve eidem studio hic in Collegio incumbit; Rev. Epinet in Collegio commoratur, quosdam Magistros docet linguam Gallicam, promovetque in lingua Latina, in qua tamen ita progressi sunt, ut Virgilium aliosque auctores explicent. Anno proximo apti erunt ad Philosophiæ cursum auspicandum. Atque hæc circa personas sunt quæ tetigisse sufficiat.

Sciendum est ergo, ac aliunde jam notum Reverendæ Paternitati Vestræ, toti Marylandiæ reliquisque Americæ Septentrionalis partibus Lumen Evangelii non nisi a Societatis hominibus primitus, ætate scilicet Magnatis Dni. de Baltimor fuisse invectum, qui et deinde ad excidium Societatis usque soli et exclusive hanc vineam exantlatis immensis laboribus ac sudoribus excoluerunt. Hinc factum est, ut Societati ingentes agrorum tractus, iidemque fertilissimi in Missionariorum sustentationem attribuerentur, quæ bona pluribus etiam post extinctionem Societatis annis residua, hic loci Societatis membra possiderunt, jure ac nomine proprio administrarunt, cum plena de iis pro libitu sui, in causas tamen pias, disponendi facultate. Cum vero extincta Mater novos parere filios desierit nec proinde in decedentium locum submittere posset, ne bona in Catholicæ rei emolumenta collata extinctis sensim sine sensu Societatis membris in manus Potestatis Civilis devenirent cogitari cœptum est de ratione hujusmodi periculum declinandi; inter cetera consilia preplacuit id quod sequitur. Convenerunt nempe Jesuitæ cum Clero sæculari erigere aliquam Corporationem ex Ecclesiæ Ministris compositam quæ ista bona in Ecclesiæ Catholicæ bonum administraret, ac de iis pro Votorum pluralitate disponeret. 5 præcipui ac quasi Capita Congregationis, qui singulis quadriennis a 5 membris eliguntur vocantur Repræsentantes. Hæc Corporatio erecta est ea conditione, ut quam primum Societas Jesu revivisceret, hæc eadem bona eidem denuo plene et integre redderentur, item ut dum eligendum foret novum Corporationis membrum, Jesuitæ præferrentur cæteris. Hæc ipsa Corporatio Collegium Georgiopolitanum ex bonorum sibi sic commissorum proventibus in Juventutis Catholicæ emolumentum ædificavit. Ejusdem Præsidens per aliquot annos erat Sulpicianus, deinde Illustrissimus Episcopus Neale, qui Rev. Molyneux præcessit. Magistri autem fuerunt, suntque etiamnum sæculares, plerique tamen ad statum Ecclesiasticum, ac nominatim, ad Societatem adspirantes. En statum Collegii istius. Jam quid in his rerum adjunctis e re Societatis, re coram Deo serio perpensa, existimem, sincere exponam.

1° Extra dubium est, Gloriæ Divinæ salutique animarum magis consuli, si dicta bona ad Societatem reducantur, quam si in Sacerdotum sæcularium manu relinquantur. Jam vero hæc bona nunquam ad Societatem revertentur, nisi novi e Russia submittantur Socii, qui Nostrorum, qui ad 4 aut 5 membra provectæ valde ætatis reducti sunt, in locum sufficiantur, adopten-

turque in dictam Corporationem, ita ut demum tota Corporatio nonnisi ex Societatis membris constet, quod facili negotio fiet, siquidem singulis quadrienniis fit nova electio, atque juxta Corporationis leges Jesuitæ præ aliis eligi debent; hac ratione Societas jus in sua bona sibi vindicabit. Contrarium accidet, si numerus sociorum non ita accrescat, ut Corporationi cedenti bona Societati omnis rationabilis formido eximatur, ne demum ex defectu membrorum Societatis in manus politicas devolvantur. Audivi enim dici, Rev. Molyneux cum duobus abhinc annis dicta bona repeteret, repulsam sub hoc prætextu passum esse, quod prudentia vetaret bona extradere duobus, tribusve Societatis membris, quos cana senectus spem longam vitæ ducere haud sinit. Properandum potius quam cunctandum ideo etiam arbitror, quod uterque Episcopus jam ad senectutem vergant, qualesque nacturi sint Successores, amicos Societatis, inimicosve nesciatur. Duo nostri Missionarii remittunt ad Novitiatum sustentandum quidquid sibi a propria sustentatione superet, cum e contra Sacerdotes Sæculares Missionas nostras ob defectum nostrorum occupantes omnes fructos suos faciant atque etiam ex iis ditescant.

2° Addo: videri mihi, hac ætate nullam sub sole reperiri regionem, ubi Societas faciliorem, stabilioremque sedem invenire possit. Cum una ex primariis fundamentalibus Americæ confœderatæ legibus sit, plenissimam nullo non Religionis nomini concedere libertatem, hæc sacratissima Regiminis civilis Religio, nulli se immiscere religioni. Bona, quorum mox memini, si redeant ad Societatem (reditura autem sunt indubie) eidem integræ, etiam in quadruplum multiplicandæ, alendæ abunde sufficerent, sunt namque immensa.—Verum esto, bona nobis in his partibus suppetere nulla, contendo tamen, in Religionis Societatisque augmentum, in hæreticorum conversionem infideliumque momentosius fieri posse nihil, quam si nervos omnes curasque in id intendamus, ut Societas firmam in his tractibus sedem figat. Universum enim, qua late patet, globum peragraveris, nullibi terrarum Regio sese offeret, quæ parem rebus nostris firmitatem, uberem æque animarum messem, æque facilem, uberemque Evangelii cursum promittat. Quod ut luculentius pateat, inter sexcenta, quæ suppetunt argumenta, pauca adferre sufficiat. Baltimoræ abhinc 15 annis paucæ numerabantur familiæ, in præsens autem in eum numerum excreverunt, ut dum Ecclesiæ ante aliquot annos extructæ jam iis capiendis sint minores,

hocce anno tria ampla templa ædificentur. Hoc et in aliis civitatibus videre est, ac rure. Ubique enim nova exurgunt Altissimo templa indicibilique animi jubilantis sensu ad literam impleri cerno, quod de mira Ecclesiæ multiplicatione futura Isaias 49 his verbis prædixerat: "Leva in circuitu oculos tuos et vide, omnes isti congregati sunt, venerunt tibi, etc.," et item v. 20 "adhuc dicent in auribus tuis filii sterilitatis tuæ: Angustus est mihi locus, fac spatium mihi ut habitem, etc." In dies enim sacras suas propagines extendit Ecclesia, ac ita quidem, ut ubi 15 aut 20 annis abhinc grex catholicus admodum pusillus erat, jam aliis satis prædominetur. Sic hodiedum 12 millia Catholicorum Baltimoræ, Philadelphiæ 20, Bostonii 8, in New York 12, Charlestown 4, Lancastre 2, in tota Marylandia ultra 150 millia numerantur. Conversiones frequentissimæ sunt, ac ad convertendam totam Regionem aliud, ut passim affirmant, desideratur fere nihil quam operariorum indefessorum copia. His præmissis,

3° Notandum venit, eos Missionarios præ ceteris in his partibus utiliores esse, qui aliquam Anglicæ juxta ac Germanicæ linguæ notitiam acquisivere, vel saltem alterutrum aliquo modo callent. Nullam enim fere parœciam hic loci reperire est ubi non multi Germani Americanis immixti vivant, quin amplæ parœciæ non nisi ex Germanis componuntur; qui norunt Germanicam aliquatenus, facili negotio hic Anglicanam addiscent, vel hic in Collegio, vel collocati apud nostros Missionarios.

4° Cum hic, quæ arte mechanica conficiuntur, carissimo pretio veneunt, optandum foret, ut qui submittendi sunt, bene vestiti mittantur vel pannos afferant, ex quibis vestes, camisia, indusia, ac cætera hujusmodi conficiantur. Item cum vix sit gens, quæ æque signis externis Religionis afficiatur, ac est Americana, optandum foret, ut non nisi comparata copiosa rerum sacrarum, ut Calicum, Ciboriorum, ornamentorum Sacerdotalium, Crucifixorum, Missalium, Breviariorumque aliquot, Coronarum, imaginum Templis affigendarum, etc., etc., supellectili veniant. Hæc enim potissimum hic loci desiderantur Templaque Altissimi nuda passim conspiciuntur, quibus qui redderet debitum decorem splendoremque, næ is palmare in infidelium hæreticorumque conversionem ac Christiani populi ædificationem subsidium conferret. Si pictor quoque aut sculptor suppeteret, cui negotium aliud non esset, nisi sacras pingere vel sculpere imagines ac statuas, utiliorem certe multis operariis operam in rem Divini obsequii præstaret. Exterior

enim Sacrorum apparatus cultusque Divini pompa atque Majestas plures in Ecclesiæ gremium revocant, quam Concionatorum voces. Libri autem ascetici præ cæteris necessarii sunt, unum alterumve exemplar Meditationum, Ducis Spiritualis, libri de perfectione Christiana Ludovici De Ponte, unum saltem exemplar opusculorum Vs. Ps. Lancicii, etc., etc., etc. Ex Theologis et Philosophis valde prodessent opera Patris Zalinger una cum Jure Naturali et Canonico, opuscula Rev. Weit [Veith?] in Scripturam Sacram, ac quædam probata Historia Ecclesiastica; hæc, ni fallor, in bibliotheca Dunaburgensi reperiuntur. Si et aliqua physica instrumenta Domus Polocensis nobis dono mitteret, Americanos Socios valde obstringeret. At ne fortassis dum nimium petere videar, ceu improbus omnium repulsam patiar, ad alia progrediar. Coadjutores aliquot rebus nostris æque necessarii sunt ac Sacerdotes, ac potissimum Sartor, Coquus: ac si sint quidam agriculturæ periti, germaniceque loquantur, ob rationes supra allatas præferendi videntur.

Sciendum namque est valde dispendiosum esse in hac Regione, alienis manibus semper uti debere. Item animadvertendum nos ex bonis nostris fere immensis nec vigesimam partem fructuum capere quod vel inculta neglectaque jaceant, vel ab agriculturæ imperitis (nigris scilicet mancipiis) colantur. Agri ex se sunt fertilissimi, ac omnium ut passim asserunt, optimi, ac ut ferant quod possunt desideratur nihil nisi ut præsto sit aliquis qui servos dirigat eisdemque invigilet. Nec puto tale ministerium eadem hic loci ferre secum pericula amittendi spiritum quam alibi, eo quod semper apud Missionarium Societatis manerent, ac non nisi cum ejusmodi servis agendum haberent, qui ejusmodi officio fungerentur. Hoc ultimum summum ad Societatis emolumentum momentum habere nemo non judicat. Mittendi autem in has regiones, Germani præcipue, meminerint secum deferre aliquot Grammaticas ac Vocabularia in quibus pronunciatio linguæ Anglicæ annotetur (Hamburgi reperiuntur, ac Grammatica a Prof. Arnold conscripta est omnium optima), ac ne (quod nobis accidit) diram famem in mari pati contingat, ne obliviscantur munire sese copiosa vini provisione ac victualium, ut orizæ, hordei, casei, chocolatæ; item lecti, cum ordinarie non præbeantur, parum a velis nauticis differant. Provisionem autem in 4 menses sibi comparent cum ordinarie non nisi intra tale spatium navigatio absolvatur; si quid ex coëmptis absoluto itinere remanet, pluris hic quam in Europa valebit. Ne vero ex imprudenti comitate res suas cum Navarcho

dividant, alias fortassis in fine egebunt. Expertis credant, cuperem enim ne Sociis præter navigationis incommoda alia ex aliis capitibus accedant.

Rev. Provincialis existimat non parum profuturum huic Collegio Hispanicæ linguæ præceptorem qui in præsens deest. Commisso autem mihi officio si fungi pergam, nescio utrum post duos aut tres annos idoneus sim futurus ad docendam Physicam, cujus pene totus ignarus sum non secus ac matheseos; ultimam tamen disciplinam hanc Magister Collegii probe callet, immo in ea versatissimus, et cum sit Societatis Candidatus proinde eandem suo tempore docere poterit. Interim quidquid sit, quod mea refert, omne quod ab impositis officiis supererit temporis, tametsi hujus valde parum superest, in hoc studium toto pectoris nisu conferam. Cum post triennium solum docenda sit physica, anno proximo monere potero qua ratione in hoc studio profecerim. Nollem enim Societati procreare onus hoc molestum mittendi membrum alibi necessarium in plagas adeo dissitas ad tradendam disciplinam, ad quam docendam improbus fortasse labor divina gratia suffultus aptum me reddere possit.

Illustrissimus Episcopus Caroll sperat fore ut plures in his partibus Episcopi creentur. Cogitat erigere Novam Missionem apud populos qui, ni fallor, vocantur *Ellimois*, atque in hoc opus destinasse videtur Rev. Patres Henry et Malevé. Illustrissimo Reverendissimo eidem commissa est ad interim sollicitudo ac jurisdictio in Louisianam in quam fortassis haud difficile esset aditum invenire. In Kentuki tractu terræ immenso ac populoso Dominicani in præsentiarum fundare Collegium nituntur. Trapistæ sunt in eadem regione. Carmelitarum Monasterium 12 hinc leucis distat. Aliud Visitandinarum S. Salesii Illustrissimus Reverendissimus Neale prope nostrum Collegium erigit. Magnum Societati in hoc novo mundo apertum est ostium ac si tota quanta quanta est Societas, hanc vineam immensam excolendam susciperet, haberet sane satis superque, quo vires suas zelumque exereret.

Restat adhuc ingens infidelium, eorum nempe qui advenientibus Europæis ad interiores partes secessere, multitudo; hi solemni pacis fœdere cum Statibus confœderatis copulati Prædicatores, ceu Superos de cœlo lapsos suscipiunt. Vere Messis quidem multa, operarii autem pauci, qui segetes jam albas in Ecclesiæ horreum inferant. Interim spem certam foveo, cuncta quæ Societatem respiciant, in manu Domini fore prosperanda. Quo ad nostras hic missiones ut dixi ob penuriam nostro-

rum ab aliis jam, conventione nominata superius, occupatas quod refert, difficultates præcipuæ fortassis ex parte sacerdotum sæcularium, ægre ferentium se trudi, bonaque sibi eripi, non deerunt, ast propitius nobis erit Jesus. Si quis unquam in Indicas Orientales trajicere cupiat, optimum forte erit Americam petere, unde frequentes in Indias navigandi sese offerunt occasiones.

Lingua Germanica missionariis in his partibus passim necessaria est, hinc Novitii nostri eam addiscunt, qui valde cupiunt legere historiam conservatæ in Russia Societatis. Atque hæc sunt quæ in præsens scribenda occurrunt, utque Divina Bonitas tam lætis initiis benedicere pergat, Reverendissimæ Paternitatis Vestræ, totiusque Societatis sacrificiis ac orationibus res nostras enixe commendamus, spe freti fore, ut novi socii pro quibus hisce innuimus ut in auxilium accurrant, cito in laborum partem sint advolaturi. Demum pedibus Revssmæ Paternitatis Vestræ advoluti qua possumus profundissima veneratione ac affectu prorsus filiali sacris manibus oscula figentes perennamus.

Reverendissime in Christo Pater
obedientissimi tui gratissimique filii

Rev. Provincialis a Reverendissma Vestra Paternitate obsequia sua humilissima grata haberi cupit.

Ego (P. Kohlmann) præter curam officii mei, spiritualem puerorum ac aliquot familiarum germanicarum directionem in me suscipiam.

PP. Epinet, Maleve, Rev. Franc. Neale, Antonius Kohlmann, Carissimique Novitii, quorum nomina sunt: Enoch Fenwick, Benedictus Fenwick, germani fratres, Jacobus Spinck, Leonardus Edelin, (omnes hi quatuor Theologi) Carolus Bowling, Jacobus Ord, Gulielmus Queen, Michael White in annum proximum Philosophi.

Addo 1°. Afferant socii Biblia Hebraica quæ vel Hamburgi vel Londini levi pretio comparantur. Item. Si possunt, aliquos libros germanicos puro stylo exaratos, qui et Missionariis et Novitiis utiles erunt, ut v. g. Biblia, Vitas Sanctorum, opera aut saltem catechismum P. Mertz, Dictionaria et Grammaticas, Thom. Kempensem Libros Meditationum. Unum alterumve bonum Concionatorem, etc., Storkenau Philosophiam, etc.

Addo 2°. Puto tamen contra ac superius in tractu epistolæ innui; nempe Rev. Franc. Neale utrique offi-

cio tum pastorali tum Magistri Novitiorum, etsi numerus eorundem crescat, prout revera accessione 4 aut 5 Novitiorum crescet anno proximo, sufficere posse; quia Socii qui advenerunt P. Epinet et Ego eum juvare poterunt saltem in concionando ac confessiones excipiendo et in tradenda Doctrina Christiana. Salveant a nobis plurimum, ac in suis Sacrificiis nos commendent Rev. Hochbichler, P. Haskey, etc., Reverendi PPs et CCmi. Socii. Scribam ad Rev. Rectorem Duneburgensem paululum fusius.

Addo 3°. Nomina Coadjutorum temporalium sunt: Patritius Jacob. McLaughlin, Joann. McElroy pientissimi uterque; ille simplicissimus, ingeniique admodum parvi; hic econtra rerum prudens, qui mercaturæ valde lucrativæ propter regnum cœlorum renunciavit, rebusque nostris utilissimus est. In his initiis valde expediret ad manus habere ordinem Exercitiorum per totius anni curriculum observari solitum cum Monitis etc., iisque omnibus, quæ ad informandos Tyrones nostros faciunt.

Addo 4°. Persuasum sit Rev. Paternitati Vestræ nec umbram periculi ex parte Regiminis timendam, cum Religiosi Ordines, etiam qua tales, ac sub nomine Communitatis Religiosæ in Statu Marylandiæ, qui præcipue ex Catholicis constat, tolerentur.

JAMAICA—THE CASSAVA RIVER MISSION

A Letter from Father John J. Collins

St. John's College, Fordham,
29 Nov. 1905

Rev. and Dear Father,
P. C.

I had a talk with Father P. F. X. Mulry on his visit to New York last summer about the Jamaica Mission Stations that are served from Kingston. In the course of our talk he told me that, perhaps, the most prosperous mission in that locality was the "Cassava River" Mission. I have been thinking apropos of this remark of Father Mulry that a short account of the founding of this mission may be of interest to Ours, especially those who will follow us in Jamaica.

In June 1899 there was confirmation in St. Mary's Chapel, Above Rocks, and as soon as the ceremony was over Bishop Gordon left with Mr. Lescene for "Harker's Hall," where he was to stay over night to be able to reach Bog Walk in time for the train next morning. Hardly had the Bishop disappeared, when three able-bodied colored men appeared at the door of my little room in the rear of the Chapel, and asked if they might have a word with me. They were soon seated, two on my bed and one on a wooden chair. Their story ran as follows:—

The Confirmation service was taken as a good occasion to bring me a message from the people of "Grateful Hill," a Wesleyan Mission about seven miles away from Above Rocks. They were commissioned by the people of that mission to ask me to come and open a chapel there. When asked where the money was to come from to pay for the land, the material and the labor necessary for a chapel, they replied that they would attend to all that. And when asked who would fill the chapel when it was built, they replied "we will all become Catholics." They said, however, that there were four or five Catholic families at Cassava River which was not more than a mile from "Grateful Hill." I told them, I would consider the matter, and in order that I might be able to make a report to our Bishop, I would call on them the next day at about eleven o'clock, and look over the place, and see what prospects there were for a Catholic Mission.

I rode over the next morning with my organist, who generally came along with me when I had anything important to do. The spot selected by the three Wesleyans for a Catholic chapel was pointed out to me, and a beautiful spot it was. The country about, too, was well populated, and there was evidence of thrift and prosperity. But as I could not depend on these Protestants becoming Catholics, I asked to be directed to the Catholic families at Cassava River. About a mile and a half down below in a valley, I found three generations of the Ximenes family, pronounced in Jamaica "Minnis." It was soon apparent to me that the old people were true Catholics, their children had suffered a good deal in their faith, and their grand children were practically Protestants, or at least to all appearances only a slight remove from them. This was due to their distance from the Catholic Chapel, the very difficult road to it, and the absence of a Catholic school. In

about an hour, fifteen or twenty members of the family were gathered round me. They heard what the Protestants had offered to do to get a Catholic priest to come into the district. They promised with a burst of enthusiasm to do all that the Wesleyans had offered to do, and, in addition to attend Mass faithfully, if the Chapel were erected. It was an agreement.

In one month, I returned to find a chapel standing below where the present one stands, and ready for use. It was of simple construction. It was 20 x 13 ft. with a mud floor, a roof made out of green cocoanut boughs and the walls out of sticks of broad wood wattled with bamboo, and daubed on the outside with a yellowish clay. One of the small altars from Above Rocks had been brought over, and set up. On this occasion it was decorated with a big mass of ginger lilies, some small pink wild flowers and some pretty ferns, all from the banks of the Cassava River, which flowed three hundred yards from us at the base of the hill, with so little water that in any other than the rainy season one can pick his way across it on the stones that appear. Not only was the chapel filled at this first Mass, but quite a gathering of curiosity seekers stood round outside. The majority of my own people present were from Above Rocks Mission, as I had asked them to came to join us. Next morning I opened a school here with about fifteen small children. I said Mass in this chapel for one year every month, and thank God! never was disturbed by rain, a most unusual occurrence. If the rain had come we would all have been drenched, as cocoanut boughs don't make a water-tight roof, especially when they dry up. As soon as the year was up, a contract was given out for the erection of the present chapel which stands on the top of the hill, and is a frame building 40 x 20, having about 230 sittings. I had the consolation of seeing the number of communions go from three, or four to eighty a month, and see my fifteen little children grow to eighty-five, as intelligent, bright, and well-trained Catholic children, as you would find in more favored lands. I baptized forty-two grown people on one of my Sunday visits. At no place in Jamaica did I find so many natural virtues as in these people. They are not black, but brown. There was no white family in the congregation, and only one black one. Before I was recalled from Jamaica in August 1903, the debt of $1100 incurred in the building of the chapel was paid, and by a fortunate stroke the school was placed on the list of those receiving grants-in-aids from the

Government. But in spite of the success of this little mission, the three Wesleylans who led me to undertake the founding of it, were still Wesleyans, when I bade farewell to Cassava River.

Yours faithfully,
JOHN J. COLLINS, S. J.

THE EARLY DAYS OF WOODSTOCK.

I. MATTERS MUSICAL

A Letter from Father James A. Doonan.

PHILADELPHIA,
January, 1906.

REVEREND AND DEAR FATHER,
P. C.

Your request for some reminiscences, to appear in the WOODSTOCK LETTERS, demands an attempt at least on my part of compliance. Fully recognizing that by reason of age and infirmity, I am in a class akin to that of United States Consuls once wittily described as American Statesmen with their future behind them, and and fully answering the description of Old Horace,

laudator temporis acti
Me puero

naturally I live in the past, ready therefore for reminiscences. My chief reason for hesitating is that from the nature of the subject what I send you may be justly deemed rather undignified and too frivolous for the stately character of your publication. To limit what, with even the best effort, will be a rambling talk, it occurs to me in view of the splendid development that matters musical have taken unto themselves since Woodstock was opened in September 1869, that I may confine myself, at present, to a review of the crude and certainly inartistic beginnings of music in Woodstock.

It seems but recognition of a just debt to premise that in the decade preceding the opening of Woodstock, things musical in our Province were crossing a barren waste that lay between the generation of Fathers George

Fenwick, Charles King and others, and the generation of Felix Ciccaterri, Buckley, Doizé and O'Connor. Revival of interest in music and impetus to the practice of this beautiful art in the sixties and seventies, were largely due to men from our sister Province of Missouri. If you will consult your file of Woodstock programs you will find that the vocal music sung at the Academy on the opening day of Woodstock, was given under the direction of the lamented Father E. A. Higgins, in after years so distinguished in the annals of his Province. The choir was composed of his fellow theologian and Missourian Father Henry Schaapman, first tenor, Messrs P. Finnegan and E. McGurk, second tenors, the present writer, second bass, Father Higgins himself, first bass. Our leader had adapted and fitted with words appropriate to the occasion, a popular and melodious quartette.

But to come to the incunabula of orchestral music in Woodstock, it is necessary to dwell on a fact well known to the pioneers of your house, that both the Father Provincial, Joseph E. Keller of holy memory, and the saintly founder of Woodstock, its first Rector, Father Angelo M. Paresce were disposed to make sacrifice of anything, short of the Commandments of God, the Precepts of the Church and the Constitution of the Society, to weld together our somewhat, provincially considered, heterogeneous community and make Woodstock a success; at the same time both Provincial and Rector recognized the imperative necessity of establishing none but the best traditions for the new House of Studies. So it chanced that when a request was made for permission to form a modest little orchestra, an objection was offered that a rule forbade the presence of pets and the use of musical instruments in our house; so to satisfy the scruples of the "unco guid," permission was granted on condition that the practising be done out of the house. A census of the musicians available for this infant organization, gave one flute, Mr. Hugh Erley of Missouri and two violins, Mr. Wm. Poland, Missouri and the present writer.

During the night recreation, the three excluded musicians betook themselves to a wooden shed, then occupying the site now graced by the statue of Our Immaculate Queen, which shed had been used during the building of Woodstock as a blacksmith shop by Brother Hill. The light needed for the practice was furnished by butts of candles, generously donated by our sympathetic sac-

ristan, Brother Dan Mason. In due time the organization made its first public appearance in the community refectory, at one of the evening entertainments so much enjoyed in those early days.

Needless to say, our performance was received with rapturous applause; our audience was not hypercritical or exacting, since for many months the only musical sounds striking our ears, if said sounds deserved to be called musical, were those made by the locomotives of the B. & O. whistling on the tortuous track beyond the Patapsco.

Our meagre orchestra received valuable re-inforcement when dear Father Denny was presented, by relatives, with a splendid piano. The story of this nascent orchestra would be incomplete, were mention not made of the persistent efforts of Father Gregory Leggio to supply us with a double bass, since in those poverty-laden days at Woodstock, to have made a request to the Procurator for money to purchase such an instrument, would have gone nigh to paralyzing him. Father Leggio had cast his eye on some rejected cheeseboxes and fancied that by a little ingenious treatment and judicious seasoning of the wood he could make one of these boxes serve his purpose, the Rector consenting to supply funds for the purchase of strings and metallic screws for the double bass. The raucous sounds drawn under the rigorous bowing of Father Leggio were not the only sounds emitted by his instrument. More than once, when the occupants of the lower corridor, in which was his room, were trying to sleep, loud reports not unlike those made by giant crackers, would mar their efforts, these reports proceeding from Father Leggio's expanding and bursting cheese box. Our great triumph, however, was reached when, on Christmas morning we were permitted to lend our valuable services to the little organ in the chapel for the support of the choir which rendered the music of the day. Here, be it said, a grave difficulty confronted us and the means adopted to overcome it speak well for our ingenuity, though ill for our proficiency as musicians. The organists we relied upon were Father John McAuley and Woodstock's future rector, Father Boursaud, neither of whom had better claim to being regarded as scientific musicians than the members of the little orchestra. The difficulty to be solved was this, our leading soloists, Fathers J. Hoeffer, Hugh Magevney, E. McGurk and P. Finegan could not reach

the high treble part of the musical scores to be sung. The one alternative left us was to transpose the score. For lack of scientific knowledge of music this had to be done mechanically, i. e. by writing on lower line or space the notes that appeared above. Orchestral score was furnished in a like mechanical manner, the highest part in the organ score was transcribed and assigned to the flute, the two lower lines in the same manner appropriated to the violins. Yet relative success rewarded our efforts, for praise was given the performance by a country darkey in words which could hardly fail, even now, to encourage Gericke with his Boston or Scheel with his Philadelphia orchestra, "Bress de Lawd, I'd crawl over three counties to hear dem fiddles."

Do not suppose that ours was an unbroken experience of bouquet throwing. On one memorable Good Friday evening, after what our choir regarded as its greatest achievement, the singing of Baini's 'Miserere,' our good infirmarian, Brother Johnnie Cunningham, who had smoothed the pillow of many a dying Jesuit, overtook the writer descending from the choir tribune and with a look of suppressed agony on his face, very probably voicing the sentiment of the community as well as his own, whispered, "What did we ever do to you, Jem?"

Such were the beginnings of music in Woodstock—the days of scientific music under Francis Powers and George Fargis were then in the distant future. Recalling the crudities of pioneer days it is pleasant to reflect on the excellent achievements of the years that followed. May similar progress attend every enterprise in Woodstock!

Every pioneer of Woodstock will bear out the statement that the success this work of the Society has achieved, is largely due to the spirit of charity, diffused through the house by its beloved Rector, Father Paresce, and the self-sacrificing labors of its first professors.

Should you feel compelled to commit to the waste-basket these pages, do not hesitate, they will not be lonely there, for many predecessors from the same workshop of brain, have gone to that literary bourne whence no traveller returns.

Yours sincerely in Xt.,
JAMES A. DOONAN, S. J.

VERY REV. FATHER JOHN ROOTHAAN

AN ORATION ON HIS LIFE AND VIRTUES

By Father Ferdinand Minini, S. J.

Delivered at the Professed House at Rome,[1]
June 28, 1853.

It is an old and holy custom of ours that after the death of a General, a simple and faithful account of his virtues be laid before his brethren in this Professed House. To-day it devolves upon me, to pay this debt of gratitude to our lately deceased General, Father John Roothaan. Though by no means a light task, I feel myself strengthened for it, nevertheless, by that holy obedience which has imposed it upon me and by the presence of these many Fathers who have assembled here from all parts of the world to elect our new leader. I do not come to strew with flowers the grave so recently closed. What need is there of flowers for the mortal remains of him, who, as we hope, even at this moment is enjoying the eternal bliss of heaven! I would rather as much as lies in my power, endeavor to strengthen our filial love for the Father who loved us so much. I would awaken in you a holy zeal to imitate the virtues so effectually practised by him. In simple words I shall therefore convey to you whatever my mind and my heart shall prompt.

John Roothaan was born in the city of Amsterdam. During the course of his studies he attended the lectures of the celebrated Protestant Hellenist Lennep. The loss of such a scholar as Roothaan, was the cause of no small grief to his teacher, who publicly testified to his esteem for his brilliant pupil. Furthermore he gave him a written recommendation which was to introduce him into other countries. In the prime of his youth Roothaan left his own native soil for White Russia, where he joined the ranks of the Society of Jesus. In this far-off land he was greeted as an angel and was soon regarded by all as a second Aloysius Gonzaga.

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[1] NOTE.—This oration contains many facts and traits of character concerning Father Roothaan which cannot be found elsewhere, and which it is believed will be of interest to our readers. We are indebted for the translation to Father Theodore van Rossum, Rector and Master of Novices of St. Stanislaus' Novitiate of the Buffalo Mission.—*Ed. W. L.*

HIS LOVE OF THE SPIRITUAL EXERCISES

No sooner had he become acquainted with the Spiritual Exercises than he embraced them with his whole heart. They were his happiness and his very life, so much so, that he soon became a living example of the lofty perfection which they embody. His keen intellect recognized in them the whole plan of our Rule as well as the foundation of our holy Institute. At once he perceived that it was according to their spirit that a true son of the Society had to be modelled. In later years, as General, he examined closely the original Castilian manuscript. By subjecting each single word to a careful scrutiny, he tried to enter into the inmost thougths and intentions of their author. Thus he composed that literal translation which is so full of holy unction and enriched with so many valuable annotations. He had no other teacher of asceticism than this divine book and from it he generally drew the texts for his sermons and exhortations.

The first point which occupied his energy was the meditation on the end of man, which is the principle and foundation of the whole of the Spiritual Exercises. As a result we have his well-known and wonderful development of the subject, indeed the best that has appeared even to our own day. According to this principle as after a perfect pattern, he regulated and formed his own soul. In his conversations with his religious brethren and even with laymen, this primary thought, without any strain on his part, nay almost unconsciously, always came to the surface. Far from being disagreeable this mode of speech gently and sweetly produced its effect on the hearer.

He placed God as the highest and only end of all his undertakings, all his feelings and affections, all his actions. Hence arose that invaluable, and peaceful conformity with whatever God might ordain, as he desired only the fulfilment of His sovereign will; hence that lively consciousness of God's holy presence which was ever the law of his exterior actions and his whole deportment. To see him was to say "Here is a man who lives in God." Hence also arose that holy fear of God with which he was so imbued and which controlled all his senses. Not only during prayer and the recitation of the divine office did this manifest itself, but especially when he said Mass or knelt in the presence of the Blessed Sacrament. During these blessed moments he seemed to feel and realize indeed the greatness of the

Divine Majesty. Upon one occasion in particular he gave his religious a practical instruction on the manner of keeping oneself in God's presence during prayer. Such grand, beautiful and sublime thoughts did he then unfold that the memory of them was a consolation to those then present for many years afterwards. It was in accordance with this meditation on the end of man that his whole soul was remodelled. His thoughts, sentiments and actions sought God alone, and so fully that life meant nothing else to him but a ceaseless striving towards God, and that in ways left entirely to God's holy disposition.

In the meditation of the Second Week he saw how that self-same God was made flesh in the womb of a Virgin; he saw to what extremes his love for the human race had urged him. As man he had truly become for them the way, the truth and the life. Such facts impressed Father Roothaan most deeply and he firmly resolved that henceforth he would follow his heavenly King in the way of poverty, humiliation and suffering. "This," he often repeated, "is the essence of the Spiritual Exercises. After having purged the soul by the light of faith, we should learn to know the adorable person of Jesus Christ and through meditation and examination of conscience we should confirm these bonds of union. Our mortal life should be modelled according to the example which Christ gave us in His earthly career in order that we may also become worthy to follow Him in His eternal glory."

HIS POVERTY

Such was the deep and solid knowledge which he had drawn from the Spiritual Exercises. In the first place, therefore, he bent all his energies to become like his Divine Master in poverty. He was the head of the whole order, yet nothing was poorer than the room in which he slept—and yet it was the only thing he might call his own. One saw there a simple mattress for a bed, walls totally bare, and not the least ornament. Poor he truly was, yet his exterior always breathed the most becoming cleanliness, for it is the true hand-maid of poverty. Often recourse had to be taken to innocent artifice in order to get his old and worn-out clothes away from him. No article which served his use had anything valuable about it; on the contrary, he considered the meanest things in the house as his own. Clippings which others had thrown away, served him as note-paper. All expen-

ses which seemed unnecessary or superfluous were always a subject of his detestation.

One day the remark escaped him that it might not be amiss for him to take some refreshment in the afternoon on account of his failing health. "But no," he immediately added in self-correction, "we must live in as simple a manner as possible and never forget that we are poor." On his return from exile certain alms which had formerly supported some of our houses and some poor families, were no longer available to him." "See," he said, "I have nothing left. Now I am poor in all truth; however, it is best so."

Poverty is the mother of every true religious. As it is the shield in religious life, he wished it to be upheld in all its purity and entirety. The simple thought that its observance was in danger, would have been, according to his own words, "like a thorn piercing his heart." Had he met with a rent or break anywhere in this wall, he would have hastened to repair the damage with his own hands.

HIS HUMILITY

Jesus Christ, who had lowered himself to take the form of a servant; Jesus, who had left the splendor of heaven to become the least of men, was the image of humility which our saintly Father ever kept in mind as the pattern of his own life. The more his position elevated him, the more he lowered himself in the sight of the world with a deep feeling of his own nothingness. His knowledge was profound and versatile; he excelled in the classical and several modern languages, and as a Greek scholar he wrote a learned commentary on the odes of Pindar. By the latter accomplishment he was also able to do great service to a select number of youths placed under his charge and upon whom the future hopes of religion in a noble country rested. By his profound knowledge of the sacred sciences he was able to save them from the hidden snares of a worldly education. Errors skillfully concealed and interwoven into the systems of world-famed writers could not escape the scrutiny of his penetrating intellect and thus he preserved our own schools from many an imminent danger. Yet who ever heard him speak of himself! What would we ever have known of his wonderful achievements if others about him had not preserved the memory of them!

For his eminence in learning and sanctity he was everywhere known and honored, even by such as pro-

fessed little friendship for the Society. His words were esteemed of the greatest weight by persons who themselves were distinguished in dignity and the knowledge of letters, and for many years he was sought and consulted by persons of every rank; yet his modesty and the humility of his every action won the admiration of all. He was a man certain in his judgments, his decision was almost invariably the best and often the only practical one, and still he gladly listened to the opinion of others and so mistrusted his own, that he could renounce it without the least effort.

If in the midst of the countless and onerous duties of his high station any word escaped him which might in the least violate fraternal charity, he never retired until he had begged pardon of him whom he thought he had offended. He faithfully held to this even when it was but the lay-brother appointed for his immediate service, whom he thought he had grieved.

These exterior manifestations of humility had their basis, as we have said, in the deep-felt knowledge of his own nothingness. A testimony of this is his predilection for the words "O Lord, have mercy on me." They lingered constantly in his thoughts; he spoke them when with labored breathing he ascended the stairs; he whispered them softly as he passed through the corridors. Especially at night during the half-hour he used to spend before the tabernacle (a practice which he seldom omitted) did these words burst forth. Then when he thought himself alone, he would with continued tears and sighs, send heavenward his beloved aspiration. Being asked why he thought this prayer of greater value than all others, he replied: "Because it reminds me of my exceeding misery and of God's infinite mercy," a heartfelt sentiment which ever waxed stronger and caused him to long for all the ignominy and contempt borne by his Divine Redeemer.

As an illustration, ponder his circular on the persecutions to which the Society was subjected. Mark how he rejoices with his sons over the wrongs and execrations they were enduring for the sake of the Holy Name. "Oh, who am I," he cries out in the fervor of his humility, "who am I, O Lord, that Thou deignest to make me a partaker of such a great honor? Whence, O Lord, this happiness, that Thou deemest me worthy to bear the portion of Thy beloved servant?"

A few months before his illness one of the Fathers complained to him that several had left the Society and

that others had not sufficient courage to re-enter it on account of the hatred to which it was exposed. "And I," he answered with a firm voice, "I thank God that He rids us of such lukewarm members. I would blush, should I see in our ranks religious who are ashamed of the ignominy of Christ."

Often would he assure us that this ill-will and abuse of the world was his greatest consolation. In them he saw an unmistakable sign of God's love for the Society and a clear proof that in it the spirit of her holy founder was still alive.

It was out of a conviction underlying his true love of the Society, that he raised his voice in warning us against that haughty conceit one may be prone to feel in the order to which he belongs and bade us fear praise far more than blame. "Those were not mere words," he said, "when our holy founder designated us as 'this least Society,' but he truly considered it as least of all the religious orders which, according to their respective ends, render such valuable services to holy Church. Accustomed from our very entrance into the Society to hear the noble deeds of our Fathers recounted to us, we are only too much inclined to be contented with their laurels and even to place them upon our own heads. Thus without understanding the true spirit and honor of the Society, we despise others and assume all credit to ourselves. Such a course is certainly unreasonable and unjust and serves only to provoke the anger of God and merit the contempt of our fellow-men."

Again, the heart of our common Father would leap for joy when he heard that his sons succeeded well in their apostolic efforts or when he was himself an eye-witness of their success; yet all this joy was never for a moment tainted with the least motion of vain-glory.

When the cholera began to rage in these districts, our tenderly solicitous Father, ever alive to the call of duty, at once sought the aid of pious externs. He then took a large number of forsaken orphans under his own charge and lodged them in the buildings of St. Stephen's on the Coelian Hill. There he supported them in body with suitable nourishment and strengthened their souls with lessons in Christian Doctrine. All Rome was astounded to see three hundred Jesuits day and night in a similar manner facing death at the bed-side of the sick and universal praise was given them for their courage and their spirit of sacrifice. Our ever watchful Father feared for their humility alone. You remember how he called

us together, eager to strengthen us against the love of vain honor by an impressive exhortation. He reminded us of the words of Christ to His apostles when they were rejoicing over the great miracles they had wrought through his name "I saw Satan as lightning falling from heaven?"[1] His words and his every action breathed fear.

HIS OBEDIENCE

From the humility of Father Roothaan we can infer how perfect must have been his obedience both of intellect and will, to his earthly superior, the Vicar of Christ. Without waiting for an express command, he anticipated his wishes and desires. At every visit to the Holy Father he laid the whole Society at his feet and begged him to bless it and consider it altogether his own. On his return from the Vatican a sweet joy and consolation always filled his heart. Then he would lovingly communicate to his sons the words of encouragement which he had received from the Sovereign Pontiff.

It would hurt him to the quick to hear any words in the least derogatory to the Papal authority and under no circumstances would he tolerate them in any of his subjects. He wished us all to stand firm in the conviction that the Pope, who is the first and highest superior of the Society, always held our interests most dear.

Two years ago it was related to him that an eminent personage in Germany had remarked that the Holy Father did not regard favorably the Society of Jesus. "That is not true," he cried out, with that emotion peculiar to him when the matter touched upon the honor of God. "No, that is not true. Such words are an injustice to the Pope and to us. The Pope is the common father of all and must desire and does in fact desire what is best for the whole Church. When he thinks that some of our interests must be sacrificed to this greatest common good, we will gladly offer our part for the greater glory of God; still the Vicar of Christ has given no sign whatever of displeasure towards us." With an eager joy he then enumerated the favors and graces which His Holiness had bestowed and still daily was bestowing on the Society. And truly the facts with their details were not wanting.

Towards the close of Lent, when already confined to his bed, he commissioned one of the Fathers to express to the Pope his humblest and most tender thanks for the

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[1] Luke X, 18.

interest he had deigned to take in his illness. He especially besought him to thank the Holy Father for the many benefits he continued to lavish on the whole Society.

We are all aware of that zeal with which he personally, or through his subjects, scrutinized and contested any point in the least opposed to Catholic faith and doctrine. Nevertheless more than once he recalled his subjects from their holy warfare at the suggestion of the Vatican. "We are defenders of the Church," said he. "As long as our general allowed it, we fought; since he has ordered us to cease, we shall desist from our efforts. When we fought, we practised obedience; we obey also when we hold aloof from the combat. The reward will be the same and faith will not suffer thereby, for after all it is St. Peter and not we to whom the flock has been entrusted."

Great indeed was his spirit of submission to the successor of St. Peter and his readiness to obey his slightest nod; so much so that to a man looking only on the surface of things, it might well have seemed that, during the successive reigns of three Popes, Father Roothaan sacrificed the interests of the Society not to an express command but even to a simple wish of Papal authority.

O truly humble, O truly obedient Father! Right well did you merit the praise of His Holiness when before the assembly in the Lateran and before the whole world he proclaimed and extolled your great wisdom. Your relations with him were always the closest and *one* soul seemed to inspire you both with like thoughts and desires.

HIS SELF-DENIAL

As to the self-denial of our Lord and Saviour Jesus Christ, Father Roothaan had so thoroughly imbibed its principles that his very appearance was an impressive sermon on that virtue. I do not speak of his customary diet, resembling as it did a continual fast rather than ordinary temperance. I do not speak of the untold pain which every preferment caused him. Each day and night he practised the penances which are the custom in the Society, and more than this, he willingly added those which his position and solicitude for his persecuted order urged him to impose upon himself. What an inspiring and touching example when nearly every week, with the regularity of a novice, he took his meal upon his knees in the refectory, knelt before his brethren to kiss their

feet, or from time to time with trembling hand even served at table. His faith and devotion during these practices were so great that he could not have shown more zeal had he served Christ Himself.

Another mode of self-denial, the greater as it fell less under the eyes of others, was the exactness with which he followed the discipline of the house and every regulation of the Society. Who of us ever saw him violate the least rule or absent himself from a single exercise of community life? Such fidelity to his onerous duties seems to me to be proof of the most perfect self-denial.

We, the ordinary laborers in that Society, know by experience what energy is required in order not to fail against certain points in our rule of life. What mortification this fidelity implied when coupled with such an office, such heavy burdens, so many oppressive cares, we shall not further venture to consider. If the signal for an exercise was delayed but in the least, he could not conceal the intense pain it caused him. Of this we have a striking example. During his painful sickness it happened one day that the signal for meditation was given a few minutes too late. The whole forenoon following our good Father was visibly saddened over it, and when we tried to console him he said: "Believe me, this disturbance in our daily order pains me more than my sufferings."

This so perfect exterior mortification was but the fruit of that interior self-denial in which all sanctity consists. Our Divine Saviour, our eternal model, upon entering this world thus addressed His heavenly Father: "Sacrifice and oblation Thou wouldst not." . . . . "it is written of me: that I should do Thy will, O God" and I myself will be the sacrifice.

To deny oneself, to take up the cross and follow Jesus Christ, that is the whole substance of the interior life. Thus Christ crucified teaches his disciples to practise that maxim, "Conquer thyself." This is the fundamental principle which our Father always had before his eyes; this was the ruling power in all his actions.

Self-denial was the end and aim of all his efforts, self-denial he practised every hour of the day. And I believe that I do not transgress the bounds of truth when I say that not a moment passed but that he was on the alert to gain a new victory over himself. By such means it was that he stripped himself of the old man and put on the new.

Hence arose his preference for subjects of mortification

in his spiritual exhortations. Those moments of grace still linger in our memory and well we know that every word came from a full and believing heart. The same thought often found its way into his private counsels, and often during conversation he would repeat the maxim: "Not what pleases, not what pleases, but what God wills." Through his continual self-denial he gained such a perfect mastery of himself that not the slightest imperfection could be noted in him. Remember the control and discretion asserting itself in his every word, a certain sign of superior wisdom and sanctity. How well he knew when to speak and when to remain silent, —an attainment most difficult and necessitating the highest perfection. Think of the complete dominion which he held over all his passions, so perfect indeed that no one could ever discover which of them predominated. This self-denial therefore was the cross with which he had laden himself. Nay more, since the whole Society had come to be his care, this cross was planted, as it were, in his very heart, in order the more to feel its burden.

Twenty-four years have gone by since the twenty-first General Congregation conferred upon him the dignity of General of the whole Society. Even now his image is before me, as he sat there with downcast eyes, his hands resting upon his knee, when the honors were paid him for the first time as the common Father of the family. It was the picture of a man offering himself to God as a sacrifice for his children, after the example of our Divine Saviour, who sacrificed Himself to His Father for all mankind. He knew that he no longer belonged to himself, for he had now become the leader in the great work of salvation of souls which is the end of our Society.

Thus our humble, obedient and mortified Father Roothaan had after the example of Christ learnt from his earliest youth to labor for the salvation of souls.

LOVE AND ZEAL FOR THE SOCIETY

Many of the Fathers expelled from Poland had received a kindly reception in our house at Rome. These venerable soldiers of Christ often told us of Father Roothaan's great apostolic zeal, how he would gladly sacrifice his love of study to take part in the humble duties of a missioner or to assist in distributing holy Communion. They described to us the ardor with which he was transported when pioneers of war from different parts of Europe were brought to Orsza. With breathless solicitude he hastened from one to the other, consol-

ing them, addressing them in their own mother-tongue, and performing a thousand other little works of mercy.

When placed in charge of the whole Society, he knew that his field of labor was indefinitely extended. He felt that he had not only to labor as an apostle himself but that he had also to form apostles and send them to spread the kingdom of Christ throughout all the world. Thus the first efforts of his love and zeal were directed to the Society itself, which he loved from his whole heart. During his long generalship, whenever he found occasion to visit any of our houses, he eagerly seized the opportunity to strengthen and increase the interior spirit of its members. Writing at one time to the Rector of the Roman College, he mentions to him the practice which he kept of recalling three times a day upon leaving his room, a picture, as it were, of the whole Society, and how he would then bless each single house and college.

This noble spirit of love he tried to propagate and develop in his sons by the letter, full of holy unction, which he wrote on the love of our vocation. Many a soul he inflamed with love for the missions and such an impetus did he give to them, that he is justly called the founder of those missions which were established after the restoration. On one occasion a prelate expressed his astonishment that he often sent men of eminent talents amongst these rude barbarians, while men less gifted seemed just as well fitted for the work. "That is not my idea," answered Father Roothaan, "I consider it more in accordance with my duty to send the best material available into the missions, because the spreading of the Gospel is the greatest of all works." "Give, and it shall be given to you," [1] were the words he addressed to his Rectors and Provincials on this point.

In a very practical manner he also aroused new love for the Spiritual Exercises by a circular in which he gives us a deep insight into that wonderful book and widens our knowledge of its treasures. Likewise did he multiply the copies of this valuable book and enlarge the sphere of its usefulness. He fixed on certain houses for retreats and appointed experienced Fathers who might communicate its hidden treasures to externs.

Where is there a means that he left unemployed in furthering the good of the Society? He established the new provinces of Venice, Turin, Lyons, Toulouse, of Austria, Belgium, Germany, Holland and Maryland, as also the two Vice-provinces of Ireland and Missouri.

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[1] Luke II. 38.

He improved the mission in the Archipelago and founded others in Herzogovina and Dalmatia, in Madura, in Kiang-Nan in China, in Algiers, on the isle of Bourbon, in Madagascar, in the Rocky Mountains, in Jamaica, in Canada and in many districts of South America.

Even all this seemed but little to his insatiable zeal. Had you but seen him as he bade farewell to those generous hearts who were to announce the Gospel in far-off lands! His emotion was intense; his eyes sparkled, his words breathed a new life. That he could not accompany them and share in their labors with them was his only grief. Most assuredly, beloved and revered Father, have you cause for consolation. If Saul according to St. Augustine had part in the death of St. Stephen simply because he held their garments, how much more do you share in the journeys of your sons, in their dangers, their labors, their sermons, their crosses! How much more do you partake of the griefs and hardships they have to encounter; but to be sure, also in the fruits they reap for the glory of Christ crucified! Father Roothaan was not content with fixing the time of their departure; he accompanied them with his prayers, supported them by his counsels, encouraged them by his letters, interceded for them with the Holy Father, and left nothing undone which might assist their efforts or succor them in need. He himself wished ever to be informed of all their actions; his heart leaped for joy, when he read their letters, which in turn he communicated with great delight to others, always seeing that the good news was spread for general edification.

To make more firm and secure these works of zeal, Father Roothaan sought to procure new protectors from above and to strengthen as much as possible the bonds between the Society militant and the Society triumphant. Under his generalship it was that Blessed Francis di Geronimo was crowned with the name and honors of a Saint, while the title of Blessed was conferred upon Peter Claver, the great apostle of the negroes, as also upon the two martyrs John de Britto and Andrew Bobola. To these may be added the forty martyrs of Brazil, who are soon to be given honors by a papal edict. Through his efforts the virtues of Peter Canisius, John Berchmans and Aloysius Lanuza were solemnly declared to be heroic. Finally, he commenced proceedings for the beatification of Father Joseph Maria Pignatelli.

INTERIOR SUFFERING AND PERSECUTIONS

Having shared in the exterior mortification of his Divine Master, he could not but partake also of His interior sufferings and drink with Him the chalice of Gethsemane. Great indeed and bitter were these sufferings, all the greater as his love for the Society which he saw overwhelmed with affliction, was so ardent. Scarcely was he made General when the ancient throne of the French king began to totter. The Society also had to suffer by reason of the demoralization and final downfall of that kingdom. Expelled from their novitiates and colleges, the young members went into exile without hesitation. The neighboring countries had to offer them shelter, though a number of them, however, were received by our good Father General himself at Rome with open arms. Soon the disturbance made itself felt in Italy; the colleges in Umbria and Æmilia were plundered and it was only with great effort that their inmates succeeded in reaching a neighboring island, thus escaping certain death.

In the meantime a ray of hope had beamed forth in Portugal, which bade fair to make up for the wrongs thus far endured. But a sudden upheaval in the government frustrated all; the members of the Society were again cast into the prisons of St. Julian and thence they were driven like outlaws from the country. Nevertheless during all these adversities our Father could instil courage into our hearts, as he did especially on one occasion in an animated exhortation, which he concluded with those inspiring words, "But a hair of your head shall not perish."[1]

Soon afterwards matters grew even worse. Our colleges in Madrid were attacked and the blood of Jesuits flowed freely. It was with deep grief that our Father saw this Spanish Province thus subverted. Already it had begun to repair its former damages and again to give promise of the flourishing virtues of olden days, and now a wild horde of the forest once more had ravaged this fair field. The members that survived were landed along the coast of South America, there to share the fortunes of the republics of the new world. Hence that ever painful change between flight and return, banishment and restoration, joy and sorrow, life and death.

In France the ministry and the courts did not long delay their work, both being unanimous in denouncing

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[1] Luke XXI., 18.

the essential principles of our existence. Although the resulting damage to each province was not so great, still the anxiety weighed heavily on the mind of our beloved Father.

During this time also the radical party in Switzerland had been active; fermenting and seething within, the volcano was but shortly to break forth with terrible effect. From this time forth the injuries heaped upon us knew no more bounds, the sufferings of our good Father knew no measure. He had truly become another Job. Hardly was the narration of one calamity ended when the news of another reached our ears.

Round about this very house reechoed the cries and howls of the rabble who with outrageous curses were celebrating the downfall of Jesuitism and Catholicism in Switzerland. At the same time our Father had to read how in Sardinia, Liguria, Savoy and in all Piedmont the Society had fallen a sacrifice to the reorganization of Italy. Scarcely recovered from the shock, reports not less distressing and saddening flowed in upon him. Beneath terrible blows our colleges in Lombardy had been utterly demolished; like structures hurled down by an earthquake so here in one immense pile lay tower upon tower, ruin upon ruin. To-day took place the expulsion of our Fathers from Venice, to-morrow the plundering of our houses in Tyrol, Austria, Germany and Galicia; while without home, without help, often without bread, our Fathers and Brothers were compelled to wander about as victims of the catastrophe.

Meanwhile the storm-clouds were drawing closer. Amidst the howling of an armed crowd and the dumb and inactive sympathy of a down-trodden people, our Fathers were expelled from Naples and the whole of that kingdom. Like malefactors they were led by their guards through the crowded streets to the harbor. Thence merchantmen carried them far out on the waters, lest perchance they might infect the land with their contagion.

It could no longer remain certain, what fate was hovering over Rome. Here and there, members of the Society of the Roman Province had already secretly been forced to flee or else yield to armed force. In the capital itself suspicion, fear, uncertainty, dangers and threats followed them whenever they went. Still not even these could prevail upon our beloved Father to forsake the post entrusted to him. Finally, however, an order came from the Vicar of Christ that he place his own life and that

of his sons in safety. Absorbed for awhile in profound reflection, he sought the grave of our holy founder St. Ignatius, where with entire resignation to the hands of Divine Providence, he cast himself on his knees in silent supplication. Abundant tears flowed from his eyes. He wept over the sufferings of the Church, he prayed for his sons far and near, for those who had fled and for those who still remained. Then, entrusting the whole Society entirely to the care of its holy Founder, he noiselessly and without telling anyone of his flight, embarked for France, an exile for the love of Jesus Christ. Nothing like this had ever occurred in the history of the Society. Never had a General of the Order come to see so many and such far-distant provinces.

And what were your words and sentiments, Venerable Fathers, when his wonderful living virtues were unfolded before your eyes? Thanks, yes endless thanks to your generous hospitality, which opened its arms to these refugees! But how sweet was not the reward of your generous liberality! Like an angel of consolation our common Father went through your colleges, in France, in Belgium, in Holland, in England. Nearly all of you heard him converse in your mother-tongue, or listened to his explanations and instructions on the Spiritual Exercises. Everywhere his learned exhortations and conversations inflamed our souls with a new zeal and an increased love of our vocation and of confidence in God.

Italy's horizon had in the meantime assumed a somewhat brighter aspect. Though there was no peace as yet, there was a lull in the storm. Father Roothaan was again able to land on the coast of Naples, to greet again the Sicilian shores and bring joy and blessing to the restored houses and communities.

HIS LAST SICKNESS

After an absence of two years he once more found himself in his former home. We welcomed him back to our midst as orphans would a father whom they thought long dead. Yet what a Father! How sad to behold! He was no more the same; his features had changed, his form was bent, his strength was exhausted and even his breathing caused him difficulty.

From the very first day of his return he seemed to have a premonition of his approaching death. Up to this moment he had drunk deeply and patiently, or I should say willingly, of the chalice of Gethsemane and

thus had come to be like his Divine Saviour, the constant object of all his love and zeal. Henceforward he was to have the happiness, in addition to his interior sufferings, to share also in his body the exterior pains of his beloved Master.

It was through a wonderful disposition of Divine Providence that, contrary to custom, you were summoned to a General Congregation. Was he desirous to relieve himself of his great charge, or at least to lighten his burden; or was he aware of the hour of his death and therefore intent on making arrangements for the election of a successor! He had been sickly for the three years past, but on the night of the seventh of February he was prostrated by a sudden and severe attack. No one of us knew of his sickness and now on a sudden we were told that he was in a critical condition. Thanks be to God, he escaped the grasp of death and was preserved to us three months more. Yet alas! in what a condition! The half of his body paralysed, sometimes chained to his bed, sometimes sitting motionless in his chair, he was racked day and night by the sharpest pains; still resignation to the divine will was ever uppermost in his mind. "Oh, how I suffer," he said, "these are truly the agonies of death; I feel, as it were, a fire burning in all my limbs."

He knew that prayers had been ordered for him and that the Roman Province had made a vow to obtain his recovery." "My Fathers are praying to God to preserve my life," he declared, "and they see not that this would mean but to lengthen my sufferings. But even that is good. I thank them for it, yes, I thank them." These bodily sufferings were preparing his soul for the eternal joys. Often with tears in his eyes he would cry out: "God lets me know that he has forgiven my sins." How touching it was to hear him speak of the pains and sufferings of Jesus Christ, in whose love and mercy, promises and never-ending glory all those are allowed to share, who willingly bear affliction with His disciples. What sublimity of thought and beauty of imagery from the Psalms of David and what wonderful marvels from the book of the Exercises then flowed from his lips! Who of us heard those words without being overpowered by them? Who listened to his clear interpretation of certain passages of Scripture and did not ever after keep them and cherish them as veritable treasures?

The very sight of such piety was an incentive to virtue. And many a time we left him with tears in

our eyes, especially when after the formal farewell he warmly pressed our hands or when he heartily expressed his thanks to us and wondered how we could be so mindful of him. Not only his children of the Society, externs also, laymen as well as religious, left him with the same deep impressions and went forth to narrate wonderful things about him.

His soul lived less on earth than in heaven, whither the holy fervor of his desires carried him. A few days before his sickness, as he was taking leave of an intimate friend, he reminded him three times that the month of May was approaching. He earnestly begged him to be mindful of that fact, since May was a very important month. He spoke these words so feelingly that his friend, upon turning them over in his mind, was touched with a holy fear. During the further course of his illness he frequently came back to this point and told the brother who attended him that in the month of May all things would come to an end. Striving on one occasion to console the Father Vicar he reminded him that the month of Mary would soon be at hand and that he should therefore rejoice, since May was the most beautiful of all months. "During this month," he explained, "we celebrate so many grand mysteries of our redemption; the Ascension of Jesus Christ, the Descent of the Holy Ghost, and Corpus Christi." He had ever been a most tender and loving child of the Queen of May. Occasionally, in the presence of others, he would sigh for this month as for the time in which Mary, his heavenly Mother, would crown all his desires.

And in truth, the month of May brought him the hour of his reward. The life of our Father had come to be nothing more than a chain of excruciating pains and instead of growing to a crisis, the sickness was developing into a chronic state. We hoped, Reverend Fathers, to retain our Superior at least until the time of your arrival. However, towards noon of the seventh of May a second stroke of paralysis unexpectedly prostrated him and hastened his final dissolution. The same hour of another day came on and amidst the tears and prayers of his children who surrounded the sick-bed Father Roothaan ceased to live and ceased to suffer. In that self-same house the bells of our church had collected a large number of the faithful for May devotions. The considerations for the day had just come to the

chapter on death when our beloved Father gave us such an enviable example of its consummation.

O blessed, happy soul! on earth ever so ready to imitate the Incarnate Word, may you now also in heaven follow It in its glory! Deign from your haven of peace to cast a kind glance on your orphan children who are still bound to contend with many adverse winds on the turbulent waves of this life; regard with thy gracious solicitude our beloved Society, that ship which you guided through such varying fortunes and which still remains exposed to storm-winds and tempests. On earth where you were less able to love, your love for us was great; how much greater must it not be now in heaven, where one can love so much! Look down upon us, console us! Your loving memory shall remain fresh with us in your circulars and in the admirable example of your virtue, your zeal, your piety. Let your quickening spirit descend upon us. "We beseech thee that in us may be thy double spirit."

If another visitation of God should descend upon us, similar to the one but hardly ended and from which we have not yet fully recovered, may your intercession change it into a visitation of peace and of joy and may your prayers allow no storm ever again to drive us from our homes! Visit often your beloved vineyard, but visit it only with love.

And now since heaven has gathered these many laborers together, may you obtain for your successor all the light which is necessary to him! Through him may the breath of the Holy Ghost refresh our souls and make them beautiful and fruitful for a happy eternity!

A. M. D. G.

LETTERS OF FATHER JOSEPH MOSLEY

1757–1786

Father Joseph Mosley was a native of Lincolnshire, born November 16, 1731; studied humanities at St. Omers; entered the Society in 1748; came to Maryland in 1758; after laboring for some years in Charles and St. Mary's Counties, he founded in 1765 the Mission of St. Joseph's in Talbot County, and remained in sole charge of that arduous station, until his death, June 3, 1787.

The Letters, sixteen in number, are preserved in the Shea Collection at Georgetown College. Dr. Shea made copious extracts from them in the second volume of his History of the Catholic Church—'The Life and Times of Archbishop Carroll.' It is thought that they are worthy of presentation in the WOODSTOCK LETTERS, as a record of missionary privations and toils, a graphic description of the country and of the condition of Catholics, and the fullest consecutive accounts that we have from the pen of any Missionary in Maryland, during the eighteenth century.

Besides the Letters, other *Reliquiæ* are an Ode, preserved in the Provincial Archives, Patri Mosley, Sacros Ordines Suscipienti; a Diary; and a number of Sermons. There is one sermon, "On the Good use of Time," which P. Mosley was fond of repeating. He preached it three times during the year 1760; first, at St. Joseph's, in St. Mary's County; 2nd, at some station on the Eastern Shore; and, lastly, at St. Inigoes. On Easter Sunday, 1773, P. Mosley preached twice; 1st, at Wye, and 2nd, at Browning's. On the Easter Sundays of 1780 and 1785, he preached at Bohemia; at Easter, 1783, at Tuite's; in the following year, at Easton, at Mrs. Blake's.

These Letters had been preserved in the family of Lt. Col. Alexander T. Knight, in England, who presented them to Dr. Shea. The most fitting introduction to P. Mosley's Letters is furnished by the explanatory notes of Col. Knight, which have also an intrinsic and charming interest of their own.

Letter of Lt. Col. Alexander T. Knight to J. Gilmary Shea, LL. D.

ALTON STOKE ON TRENT
April 28th, 1883.
England.

My Dear Sir,

. . . . . I send you sixteen letters and a sketch: I made a summary, but I find it would be useless, and had determined before I received yours, to send them entire, as they are of more interest as the written thoughts at the time, than for anything of political interest contained in them. No doubt you may glean something from them which I did not see. I wish we had the letters to his brother, which he speaks of: he was Rev. Mich. Mosley, S. J., Chaplain to the Actons (now Lord Acton) at Aldenham Park in Shropshire, where my brother is now Bishop. I would have sent them ten days since, but my sister, Mrs. Acton, wished to read them. Perhaps you would kindly tell me if they arrived safe; and I shall be obliged if you will also preserve them, though I do not want them again. I expect Mr. Mosley must have gone under that name. I have heard that his brother, who was out in 1745, was condemned to death, and escaped, and afterwards underwent a sham funeral, but really lived till old age; that his name was Joblin, and he took the alias of Mosley: at any rate they were an old Catholic family under either name. The Dunns had a small property in Northumberland, but the sons of Mrs. Dunn, to whom the letters are written, became very rich, and are now extinct. Their property went to the Caleys, one of whom had married their sister . . . He mentions a Mr. J. Willym, who married a Miss Caley, Sister of my grand-father, who went to Maryland with his wife and two children. He was a man of good property in Wales. He and his wife were never heard of again, and the children were kept by some charitable person, till the family sent out a person to bring them home. One of them, Mrs. Mosley, died about twelve years since, about ninety years of age; and was a very holy and charitable woman, who had done much for the Church. She could never give any account of their existence in America, as she was a mere child of three or four years of age. In some old letters of my grandfather, about 1780, I saw that some friend of his had gone to Annapolis, and had letters to Mr.

Charles Carroll, a name now of some fame in America. . . . . Your remarks upon the danger of professing the Faith in the last Century are confirmed by the omission in these letters of anything to indicate religion: P . . t for Priest; C . . g . . . n for Congregation, etc. —and he speaks of his Order as *our Gentlemen*, and our *Factory*, etc. He also alludes to that sad episode, the Suppression of the Jesuits: the extraordinary continuation of the Order through Catharine of Russia would seem to be a visible interposition of God, to prevent an injustice. The Order has certainly thrived on persecution . . . . . We had in our family an Abbess of Swine Abbey, Yorkshire, who was the last at the suppression under Henry VIII., and another who was an Abbess of Cambray, who died in prison in the French Revolution. When my sister was married in 1876, she was the first lady in our family since 1741, they having all been Nuns except one, and she was unable to be so, through ill health and died unmarried. I have three sisters Nuns in the order of Notre Dame. You will be tired of my egotism, but these letters have recalled the subject, and it is one I know you can sympathize with. We have had a little boy, Arnold Alexander Pius Knight, who died in 1874, five years of age, the last of our family. "Sic transit gloria mundi," but I hope it may also be "Gloria Cœli in æternum" . . . My father, Sir Arnold, was a devoted admirer of Sir Thomas More; his last descendant was a connexion of ours, and left my father a valuable likeness of Sir Thomas. My father tried to make him his model, and I think succeeded. Believe me yours very sincerely,

ALEX. T. KNIGHT.

The 'Records of the English Province,' *Collectanea*, p. 425, say: "The family of Knight is not only of considerable antiquity, but it has likewise preserved the ancient faith through the dark and trying ages of the so-called reformation . . . Two of its members, viz., Rev. Thomas and Arthur George Knight, sons of the late Sir Arnold Knight, Kt., M. D., are Fathers of the Society. Their brother, Dr. Edmund Knight was appointed Bishop Auxiliary to the late Bishop of Shrewsbury, July 25, 1879". He succeeded him in the See, and died last year. Gillow, in the 'Biographical Dictionary of English Catholics,' devotes considerable space to Sir Arnold Knight, with noteworthy tributes to his prominent labors in all matters of Catholic interests.

LETTER I.

(This letter is dated from Graveline, 23 Oct., 1757: it is directed to his Sister—'Mrs Dunn Junior at Bladon, near New-Castle upon Tyne, Northumberland, (London).' As it deals with family affairs, we make only some brief extracts which point to his journey, Maryland-ward.)

"I left Liège, the 1st of last March; lived some while at St. Omer; and am now at Graveline, Director to the English Nuns there, as Mr. Hawker was at York: and God knows how long I shall stay here. I only supply till a Secular comes: I've been here since May last, and probably shall be here some time."—(He goes on to mention some members of the Community whom she knows; speaks highly of the school; recommends her to send her daughters there for their education. Discusses terms, &c.) "I expect to be in England next Spring on my road to Maryland: so, if I can't get time to see you, which happiness I can't hardly expect, I hope you will give me leave to trouble you with a parting line from London. And so, if we see one another no more in this world, I hope we shall meet in the next."

LETTER II.

Dear Sister,

I've arrived safe to London at last. Again I am come to see my own country, from whence I've been, as I may say, banished now above 16 years. I really have not time to descend as far as the North to see you. So I write you this parting Letter according to my promise. I set off for America the 10th of next month; not to be banished from my own country for only 16 years, but, for Love of God and the conversion of souls, to abandon it and you for always: nothing but what I've mentioned should ever have brought me to it, for if I consider things according to the Law of Nature, what can indulge it more than to live at home amongst our own friends and relations: but if we examine for what we were born, it was not to give way to the whole Law of Nature, but according to even one's call, let the Law of Nature be ruled and governed by the Law of Grace. This I write that you may not condemn my undertaking, which was entirely my own choice. For, if I consider the call of my state of life with which God has blessed me, I am not in all things to follow what is even innocently delightful, but to seek what tends more to the honour and glory of God . . . . . Whenever an oc-

casion serves of any ship to New-Castle, from America, you may be assured you shall not fail hearing from me, and then I will give you proper directions to me; which correspondence will be at least some satisfaction to me, when seeing you can't be granted: but for my part, I think that seeing one another is of little satisfaction, unless our lives are such that we may see one another in a happy Eternity: when there we meet, we meet for ever. In this life nothing is certain, but that we must sooner or later separate: So, now let it be Adieu, Sister—when we meet again, it will be never to have the pain of separating again . . . . .

I remain, Dear Sister,

Your affectionate and ever loving Brother

JOS: MOSLEY.

London, 25th of Feb. 1758.

(My Directions to Mr. Mosley at Mr. Toottel's, Taylor, opposite to the *Bull* and *Gate*, Holborn, London.)

LETTER III.

Newtown, Sept. 8th, 1758.

(He left London on the 10th of March, and went to Portsmouth, where he remained three weeks expecting the Fleet from the Downs. Sailed from Portsmouth, on the 1st of April; storm, which he describes; lost Convoy).

"I arrived safe and sound to Maryland on the 19th of June, after a long and tedious voyage of ten weeks. I find here business enough on my hands in my Way of Trade,—I've care of above fifteen hundred souls: we stand in need here of Labourers, if more only had zeal enough to come to our assistance: for myself, I can say, that I preferred this place to any I knew, and I hope to spend my life and whole strength, I think it the happiest place in the world, and I also find it so, for one of our calling. No Prince in his Court can have more satisfaction and enjoy himself more, than I do in instructing those that are under my charge. I am daily on horseback, visiting the sick, comforting the infirm, strengthening the pusillanimous, &c. And I enjoy my health as yet as well, as if I were breathing my own native air."

(The remainder of the letter deals with family affairs.)

My directions by any Scotch ships bound for Maryland. 'To Mr. Mosley, at New-Town, on Britton's Bay, near Potomack, St. Mary County, Maryland."

Send by several ships for fear of miscarriages.

LETTER IV.

Newtown, September 1, 1759. (To his Sister.). . . . . .

You desire a short account of this part of America. The climate is very hot and sultry in summer to a great excess, nay several West-Indians that lay under the very sun tell me, that they find it warmer here than there: the winter is not so cold as in England: the changes of weather is prodigious sudden—on a clear day a hurricane, or a *gust* as they call it here, rises in an instant, and will in a few minutes lay down all the houses and trees in the vein it blows. Thunder and lightning is, I believe, as dismal here as it is in any part of the world. You can't go ten yards in the woods (which composes the greatest part of the country), but you see some tree or other struck with lightning at one time or other. I've seen it myself strike the trees within very few yards of me. The country is the best laid out for trade of any in the world. The Rivers are spacious and wide. The entrance of Chesapeake Bay, or much rather Chesapeake River, is 20 miles across; Potomock, 10; Patuxent, 5 or 6. Ships, by these rivers can sail above 200 mile up into the country. Our greatest commodity, as you know, is tobacco. The Government of this Province, you will find described in many authors. The people seem to me to be very poor, and not to be compared in riches to the rest of our Colonies. The curiosities of the country are various either in Birds, Beasts or Fish. The Birds are so various, that I don't know one of the same nature as we have in England, except it to be the Crow, and that is something less: we have no Ravens, Jack-Daws, Mag-Pies, Sparrows, Linnets, Larks, Finches, &c. We have birds called Larks, it's true, but they are as big as your snipes, with a yellow breast like unto a horse-shoe. We have also other birds of the same names as you have in England, but of a quite different nature, as swallows, blackbirds, partridges, snipes, pheasants, hawks, doves, &c. We have others not of the same names as your birds in England, as the Bluebirds, Red-Birds, Humming-Birds, May-Birds, &c. The Blue-Birds are all over of the finest blue. The Red-Birds are of a deep scarlet red; this bird several think the handsomest bird we have. I think the Humming-Bird, or the Baltimore Bird, to surpass it far. The Humming-Bird feeds upon flowers as a bee: it's prodigious small, about the size of a man's little finger to the second joint. I've one in my chamber, and would send it to you, but don't know how

to get it to you: it lives upon honey. I may venture to say that it's the smallest bird in the world. Its colour is white upon the breast and belly, its wings black, its back brown, its throat to the tip of the bill, red; this red as it flies seems just like the liveliest flame. The Baltimore Bird is beautiful for the variety of colours; the wings are black, tipt with red: it has three sorts of yellow about it, beautifully mixt with white and black; it's about the size of a bulfinch. We have vultures and eagles in plenty. We have an eagle now in the garden, that is as big, if not bigger than myself: it will kill any dog that attacks it. I propose to send it to London this fall to one of my aquaintance. Our beasts are as various almost as the birds, as squirrels of three different sorts (which would be very acceptable to you, if I could get them to you), Possums, the most curious beasts in the world, that brings forth its young by its tits, to which they grow till they are big enough to fall off, and then each sucks the tit it was gendered by: she has a false belly, into which the young one creeps, and so she conveys them always about her till they can provide for themselves. This was the first beast that I shot, after I came into the country; not knowing what it was, when I took it up. In shape it is something like a pig; it is about the size of a pig six weeks old. It's the fattest animal in winter on the face of the earth, and at that time fine eating. Raccoons are something of the monkey kind—an animal that is very frequent here. I intend to send one to London this fall with the eagle. Here, Fish is very plentiful, and all different from England, except the pike. Our game is very plentiful, as in shooting possums, deers, wild turkeys, raccoons, squirrels, pheasants, woodcocks, snipe of different sort, teal, wild ducks, wild geese, partridges, &c., but all different from birds of the same name in England, and all very good eating, except the raccoons. Panthers have been seen in this country, but not of late years. We have turtles, or tortoises, of all sorts. We abound with all sorts of fruits, so as even to feed the hogs with peaches that would sell very dear at your market. We abound in all sorts of grain, but can't make hay, by reason of the excessive heats. The country abounds also in cattle, as horses (the best for their gate in the world), oxen, cows, sheep, hogs, &c.—as also in poultry. Our horses are almost all natural pacers; they will easily go, as I know it by experience, a whole day without food, at the rate of 7, 8, 9 miles an hour, in a constant pace: which is a great com-

fort to us, in our way of life. The buildings in this country are very poor and insignificant, all only one storey, commonly all the building made of wood plastered within,—a brick chimney in the better houses. You may find a brick house here and there: our Body commonly has them. The poorer people have nothing but a few boards nailed together, without plastering, or any brick about it. Very few houses have glass windows. . . . If you desire any curiosities, you must acquaint me to whom I must direct them, or in whose hands they must be left at White-Haven. I can't send you none besides living animals, as partridges, mocking-birds, squirrels, red-birds, raccoons, &c . . . . . .

Now I look upon myself out of the world in the desert parts of America, yet don't think that I am tired of my situation. I am here as content as a King, and never shall desire a change if I can keep my health and be of service; I allow our fatigues are very great, our journies very long, our rides constant and extensive. We have many to attend, and few to attend them. I often ride about 300 miles a week, and never a week but I ride 150, or 200: and in our way of living, we ride almost as much by night as by day, in all weathers, in heats, cold, rain, frost or snow. Several may think the colds, rains, &c., to be the worst to ride in; but, I think to ride in the heats far surpasses all, both for man and horse. But, as I've told you, our horses are well gaited and everlasters . . . . .

Yr ever loving and affectionate Brother,
JOSEPH MOSLEY.

Newtown, 1st of Sep: 1759.
On Britain's Bay, near Potomock,
St. Mary County, Maryland.

LETTER V.

New-Town, Oct: 5th, 1760.

Dear Sister,

I received the favour of yours, last night, as I returned home from a long ride of three days. As there is a ship of Mr. Hicks, sailing immediately for White-Haven, I thought it my duty to answer yours of March 2, 1760.

I can't say that my health is at present so good as it has been; for a ride of 52 miles in the rain, and another of the same length in a warm day all in the sun, cast me into violent fevers attended with constant vomitings: but, thanks be to God, I am upon the recovering hand. . . .

This year has gone very hard with us; the rains have been excessive, and the heats excessive, which have caused a great many diseases, and to us a great many rides. Our Hands are few, weak, and in great decay. Our rides are often twice a day: yes, I've often in a week rid between 50 & 60 miles a day. It's true, our horses in this country go so easy that a ride of 50 miles, perhaps, won't tire a man so much as 20 or 30 with your horses in England; yet, they are so frequent, that it is enough to break the strongest constitution. I can't say but I wish you had one of our horses to ride for your own convenience; they are handy, and will go easy the whole day; they make nothing of travelling 60 miles in a day, which few horses in England can perform, for any while . . . .

I recommend myself to all your good prayers in this Life I lead, banished into the remotest corner of the world, amongst Indians, Negroes and Slaves, and separated by the Atlantic from my dearest friends: yet, notwithstanding all this, perhaps the happiest man that breathes: for, if true happiness consists in a contented mind, never did it reign more truly than in this Blessed Country, Blessed, I say, but only so for one of our profession. Adieu, Dear Sister: perhaps we never shall meet again in this world, yet I always shall have the happiness of subscribing myself even at this distance,

Your ever loving and affectionate Brother,

JOSEPH MOSLEY.

LETTER VI.

(To Mr. Mosley at Aldenham near Bridge-North, Shropshire)*

Dear Brother,

I have yours from Bath. I am uneasy to hear that you stand in need of those thaumaturgic waters. The method of our lives seems to give you some uneasiness for us. I think you may be easy, as you reckon our deaths will be precious in the sight of God. God send they may, and I am sure that our multitude of fatigues and oppressive labours, as you are pleased to style them,

* This was his elder brother, Father Michael Mosley, S. J., at that time Chaplain to the Acton family at Aldenham, Shropshire, Oliver (*Collections*) says of him: "Michael Mosley of Lincolnshire, born 17 August, 1720, entered the Society in 1739, and was Professed at Rome, 2 February, 1757. He died at Holywell after the Suppression of the Order, viz., November, 1777." It is a misfortune that more of Fr. Mosley's correspondence with his brother has not been preserved.

will be abundantly rewarded. You hope, I'll be a better steward of a life, not at my disposal: but it is at God's, and he is welcome to it, to spend it in the service of my fellow-creatures, or Brethren in Christ. My crown won't be the less for having laboured the longer, it's true, if you and I can agree about the word *labour*. *Consummatus in brevi* will sooner have your approbation than *Puer centum annorum*, or *Longam vitam injusti.* I know you have good sense, and are a great Master of Divinity, and *argue well by means* of both in favour of prudence and discretion: yet, to my comfort. He who came to destroy and confound the prudence of the prudent, and the wisdom of the wise, laboured but three years amidst indefatigable hardships and insupportable miseries and wants for our example, and died, 'a folly to the Gentiles': and the great Xaverious, the glory of our S . . . . y, trod in his footsteps, in an immense field, where he was yet much needed, died after ten years labour and fatigue: Fr. Campion was cut off in the very first year of his great undertakings. To be numbered amongst this glorious Company is beyond all my pretensions, *et non tali me dignor honore:* if I could follow them, although *non passibus æquis*, would be the very summit of all my zeal and ambition. As to the circumstance of long fasting (which you can't well comprehend in the details of our labours), I am afraid you never will understand by any explication I can give: Theory will never do; experience may convince you, to your cost, of all I said. "Have our people we visit neither eatables nor drinkables?" "Do they live on the air?" So much I know, as to the first demand, that I've asked, when I've been almost fainting, for a mouthful of bread, or a glass of milk, and I could not get it. As for bread, few or none ever use it in this country: what they eat with their meat is a sort of hasty-pudding made of Indian corn, which they term *Mush*, which is made out of hand when eat, and so much disagrees with English, that they never pretend to offer it to us. This Indian corn they turn into different shapes, to supply the place of bread: but, in none, does it agree with an English constitution. As to the second demand, of living on the air, I know not; let them answer for themselves. I know fresh air, in the heats, is as scarce with us as bread and cheese. I've often taken with me, as you suggest in yours, a crust of English bread, as we term it here, to support foreseen wants; as for cheese, we have none in the country.

Butter is here too liquid, and cold meat too soon spoils, to be plagued in our journies with them.—As for saddle-bags, it's true we have them, but they are too incumbersome to be troubled with them, in our frequent long rides, and too apt to heat our horses, whose ease we chiefly consult, even more than our own. Here, perhaps, you'll object *prudence:* but, while I favour my horse, I think I consult my own advantage, for one night in the woods under our treacherous air, would be of worse consequence with us, than twenty without a supper. As for my misfortune in the Run, it's like a thousand others, very dangerous: yet you advise me to change my clothes on those occasions when wet, or to have a fire to dry them. If you remember, in my last, I told you, I went off to my Cong. . . . n in the morning, and was in danger of being too late; in consequence, had no time to ride over the neighbourhood for my clothes. You must not imagine our chapels lie as yours do: they are in great forests some miles from any house of hospitality: as for fire, the weather in summer is far too warm to come nigh one, and to ask for one in that season would be like a man in a warm oven asking for a fire to be lit at the mouth of it, to dry his clothes; and again, fire is so hard to be got in those forests, that I've often waited a considerable time for a coal to light a candle for the Al . .r (Altar). I never told you that my boots were wet: you never use them in the summer time; we use only a piece of linen, that hangs round our legs, to keep off the dirt, which are called here *leggings* or *Shams.* I should be obliged to you for your gally-pot of pills against the flux: it would be of great service to our patients. I hope God preserves us. As for our present labours, they are more or less the same as I've acquainted you, and the accidents of life as various. Swamps, Runs, miry holes, lost in the night, as yet, and ever will in this country attend us: thank God, we are all safe as yet. Between 3 or 400 mile was my last Mass fare, on one horse; the same I blindfolded. I am just leaving Portobacco to go to Bohemia, where they tell me I am wanted. The Cong. . . . .ns are fewer, but the rides much longer. On the 1st Sunday, 50 mile, where I pass the whole week in that neighbourhood, in close business with the ignorant. On the 2nd, I go down to Chesapeake Bay, 40 mile farther, which makes me 90 mile from home: the other two Sundays are easier. The Mission has picked me out to settle a place between these two, if I can, to make it an easier Miss. .n. Pray

that I may succeed: I shall have at Bohemia a fair plantation to manage, the best, I believe, we have, and nigh Philadelphia, which is a vast advantage. You may find the place in the charts of this country, on the Eastern Shore of the Chesapeake Bay, 50 miles from Queen's-Town, and then 40 to Talbot. My love to my Sister and Relations. Tell me what news, domestic and foreign. I've hardly place to subscribe myself,

Yr Loving Brother,
Jos: Mosley.

Portobacco, 30th July, 1764.
but soon, *Bohemia*, in the Eastern Shore, Cecil County, Maryland.

I send you another Humming-Bird by one Charly Neale* bound for Bruges. I hope he will leave it with Mr. More at London. Good Mr. Snyder, Founder of our Pennsylvania Factory, died 10th July, 1764. *Plenus meritis*, worn out with hard labours and inconceivable fatigues. Pray, *ut moriatur anima morte justi hujus.*

Iterum Vale.

DIARY OF FATHER MOSLEY, from August, 1764, to February, 1768.

(We interrupt the course of the Letters, in order to introduce some extracts from a Diary of Father Mosley, which contains some interesting items concerning the period when he began the foundation of St. Joseph's Mission in Talbot County. It is a little book of ten small leaves, folded, 5 x 3 inches, and marked "Day-Book, Bohemia, 1764, St. Joseph's, Talbot County, alias Tuckahoe, 1765." The entries are principally in regard to receipts and expenditures; the handwriting is small, refined, distinct and masculine. This relic of the olden time is preserved in the Provincial Archives at Loyola College, Baltimore: the extracts have been made by Fr. J. J. Ryan).

* Charles Neale, who was afterwards Superior of the restored Mission of Maryland. In accordance with the custom of the times, he was sent with other Maryland youth to Flanders for his education. Although they had been amply supplied with means, yet, boy-like, they reached London penniless. They applied to Fr. More for assistance. He helped them, but as a good Procurator, he expressed the fervent wish, that no more Marylanders should be consigned to his care.

1764.—Aug. 11. I arrived at Bohemia with Mr. Lewis.
Aug. 14. Mr. Lewis returned.
Aug. 31. I began my journey and Mission for Queen-Ann's and Talbot Countys.
Sept. 2. I first kept church in Queen Ann County.
Sept. 9. I first kept church in Talbot County.
Oct. 1. Mr. Harding arrived here from Philadelphia.
Oct. 14. Received of Mr. Manners a new pair of buck-skin breeches.
Oct. 18. Mr. Harding returned for Philadelphia, whom I accompanied thither, and received of Mr. Manners 4£ cur. for paint for the house.
Oct. 21. I preached in Philadelphia in the Old Chapel.
Oct. 23. I left Philadelphia in company with Mr. Harding.
Oct. 24. We parted at Mr. Henderson's; he to Philadelphia, and I home, where I arrived that day.
Nov. 1. My colt *Ranter* (now *Spark*), with a desk and a chest of books, from Wye, arrived here.
Nov. 17. Mr. Lewis arrived here: by whom Mr. Leonard's death—died 28 Oct. 1764.
Nov. 21. Do. returned.
Nov. 30. We killed our hogs, in number 23.
Dec. 1. I entered myExercise for 1764.
Dec. 8. Mr. Doyne came here about his land *Timnassarah*, 1000 acres at 10 s. cur. per acre.
Dec. 10. Mr. Ben. Neale from Baltimore came here.
Dec. 11. Mr. Doyne went home.
Dec. 13. Mr. Neale returned.
Dec. 28. From Wye, I wrote to Mr. Hunter about the Land to be bought near Queen's Town.
1765.—Feb. 3. A letter sent from Bohemia to Mr. Hall to engage the land near Queen's Town.
Feb. 9. Hung up to be smoked 32 Gammons, and 56 Shoulders and Middlings.
Mar. 18. I took possession of a Tract of Land, I bought from Parson Miller and his wife and Sarah Millington: on which I put 8 Negroes, which I brought from Mr. Lewis then living at the White Marsh: viz: Nancy, Tom, Sarah, Lucy, Davy, Nanney, Paul and Henry.—Their expenses in transporting, and presents, provisions, came to £10.

		(There follow three pages of articles purchased, and current expenses).
	May 4.	I received from Mr. Manners to pay for our land in Talbot, 260 : 10 : 0. Received from Mr. Harding as a gift, 7 : 0 : 0.
	Nov. 13.	Mr. Harding came to see me.
1766.	Jan. 25.	I went off for Bohemia.
	Feb. 2.	I made my Profession to Mr. Farmer, alias Steinmeyer.
	Mar. 6.	We finished stripping our tobacco.
	June 5.	To Patrick Maguire, for a cow and calf, £2 : 10 : 0.
	" 20.	To half a pound of candle-wick of cotton, 0 : 2 : 6.
		I agreed with Anne Hawkins for my mending and ironing at 40 sh. ℔ year.
	July 1.	Given in charity to a poor woman, 0 : 2 : 6.
	" 7.	Two dozen of pipes, 0 : 1 : 0.
	Aug. 8.	To travelling charges to Delaware, 0 : 8 : 7.
	Sept. 6.	Received of Mr. Lewis, 7 : 6 : 0.
	Nov. 3.	To half pound of Gunpowder, 0 : 1 : 3.
	" 7.	To bottle of brandy for Frank, 0 : 1 : 6.
1767.—Nov. 14.		Jerry came to St. Joseph's from the Marsh—was married to Jinney, 4 Nov. 1770—The Patent for Betts' Addition, to be found in the Records of the Land Office, Annapolis.
	Dec. 29.	We killed our hogs,—7 in number,—altogether weighed 554 lbs.
1768.—Jan. 17.		Felix pigged,—but eat her pigs. &c., &c.

LETTER VII.

TUCKAHOE, TALBOT COUNTY,
14 Oct. 1766.

Dear Sister,

I received yours of the 18th March, 1764. I am heartily sorry I could not answer it last year. But a new Mission I had undertaken, so took up all my time and leisure, that I could not steal even a few moments, either to answer yours or my Brother's, or any other I received last year by the shipping. It's a Mission that ought to have been settled above these 60 years past, by reason of the immense trouble and excessives rides it had given our Gentlemen that lived next to it, although within 200 miles of it: yet, till these days no one would undertake it, either for want of resolution, or fear of the trouble, notwithstanding it had contributed much to the

deaths of several of Ours, and had broken the constitution of every one who went down to it, although it was but twice a year, except calls to the sick. I was deputed in August, 1764, to settle a new place in the midst of this Mission: accordingly, I set off for those parts of the country; I examined the situation of every Congregation within 60 mile of it: and, before the end of that year, I came across the very spot, as Providence would have it, with land to be sold, nigh the centre of the whole that was to be tended. I purchased the land, and took possession, in March following. On the land there were three buildings, a miserable dwelling-house, a much worse for some negroes, and a house to cure tobacco in. My dwelling-house was nothing but a few boards riven from oak trees, not sawed plank, and these nailed together to keep out the coldest air: not one brick or stone about it, no plastering, and no chimney, but a little hole in the roof to let out the smoke. In this I lived till the winter, when I got it plastered to keep off the cold, and built a brick chimney; the bricks I was obliged to buy and cart above five mile. One great benefit I had: there was wood enough about me, so I could not want fire. I have the place chiefly to clear of the woods, before I can tend anything to any advantage. Our Gentlemen have supplied me with negroes, as many as I wanted, to cut down the woods, and to open a plantation, in which I succeed much to my satisfaction. I doubt not, but in a little time to accomplish my ends and my whole design, and to settle here a place much to our future ease and comfort. It's true, the labours will still be great, yet not to be compared to what they were before this place was settled. The chief Congregation is but ten mile off; 2nd, 20; the 3rd, 24; 4th, 22; 5th, at home; 6th, 22. All these I visit once in two months. I have two others which I visit but twice a year—the first, 39, the other 90 mile off. This, you'll say, is still hard. It's easy, Dear Sister, to what it was. Notwithstanding the trouble I had to purchase the land, to improve the place, to build, and tend the workmen, yet I never neglected any one of my Missions on their due and set times. It's true I could not find time to write to you, or to any of my friends, or rather had I found time and been never so willing, I could not have found proper conveniences for writing, unless I had wrote upon the grass in the open air. But now, thank God, I've things a little better settled about me: for,

I've now a sort of a house, a table, a desk, some chairs, paper and ink, candles, &c., which in great part I wanted all last year. Last year my time also was greatly taken up in looking out for provisions for myself, workmen and negroes, which at one time could hardly be got for love or money. I had no market to go to for bread, meat and liquors, as you have in England, where nothing can be wanted if you have the money: here you may have the money, and yet starve in spite of your teeth. I have now my cows, my sheep, hogs, turkeys, geese, and other dunghill fowl: I've my own grain, and make my own bread. In fine, I had a thousand other difficulties to go through, which at present I can't call to mind and which then took up all my time and thoughts, exclusive of all the hardships and fatigues of a very laborious mission: but, thank God, I have had and have at present my health as well as ever I had it in my life, and I think this inland situation suits my constitution better than the waterside, and if it was not for a few gray hairs on my head, you would never know by my present health, the long fasts, fatiguing rides and restless nights, that I've already undergone. My brother Mick tells you, that we need not expose ourselves to the dangers and hardships, we do: it's true, he advises me himself to be careful of my health, more cautious in my rides, and more moderate in my labours. His advice is good, when it can be followed: but, in the circumstances we are in, what part of our labours can we cut off, without neglecting our duty. Must I refuse, when the sick wants me? must I neglect my Sunday Church exercise, to ease myself, by staying at home? Must I, when at the Chapel, refuse to hear half that present themselves? Must I, if called to the sick in the night, sleep till morning, and thus let the sick die without assistance? Must I, if called to a dying man in the rain, stay till it's fair weather? It's fine talking over the fireside: but, it's what I can't practise, when the circumstances occur. Poor Mick, with all his caution, care and moderation, he can't enjoy that health even at Bath, as I enjoy with all the dangers and fatigues of Maryland: don't you think he takes as much pains to preserve his little health with the waters of Bath and St. Winifred's Well, as we do to destroy it. I am really sorry to hear that he is so much indisposed; I wish him his health with all my heart. The greatest labour with health is more satisfactory, than an easy life under a sickly constitution. He, with his great patience, may probably reap more merit in his

sickness than Missioners with their greatest hardships. I've wrote to him by this occasion.

(There follows almost a page on family matters and relatives: incidentally, he mentions that he was sent to College, when eleven years of age.)

I am something longer than I intended: but, it's to make amends for my last year's neglect: I could still continue with pleasure, but I suspect that your patience is at an end. I myself am somewhat fatigued and weary, and well I may, as I've been these four days past and the greatest part of three nights riding to the sick in different parts of the country, and in different Counties: I've been this very day near 40 mile, and it's now within a few minutes of 11 o'clock, P. M. by my watch.

Yr most loving and affectionate Brother,

JOSEPH MOSLEY.

LETTER VIII.

Tuckahoe, September 8, 1770.

(The greater part of this letter is taken up with enquiries about the members of his Brothers' and Sisters' families. He gives a lengthy exhortation to his Sister, from whom he had not heard for six years: the rest of the letter which is subjoined, speaks of his Mission and labors).

I have as yet the saddle you sent: it is an excellent one; I've made it groan for many a long day under my load. I believe it will last me my life with a little care. When it is present with me, in my solitary ride, it brings your frequent benevolence to me often to my mind. I am still living on a new settlement, that is a child of my own care and industry. I was pitched upon as a proper person to begin it: it had been greatly wanted for many years for the good of those parts, and by the help of God and good friends I began and have nigh finished it to my satisfaction: I've lived on it nigh seven years. I confess, it has been a very troublesome job to me; the hardest I ever undertook in my life. The fatigues of a long and numerous mission, with the attendance on this new place in its infancy, almost worsted me. I suffered in it, for want of almost every necessary of life: and which could not be avoided by anyone that should undertake it, as it lay at such a distance from any of our places, from which alone I could expect any relief. But, thank God, I can now almost live with some comfort, as I begin to have things grow about me.

I've formerly given my Brother Michael a long detail of this new undertaking of mine. The difficulty of the enterprise has long scared our Gentlemen from undertaking it, although judged necessary for the helps of many poor souls. You seem to pity me much in these my sufferings and hardships: I may suppose that really I have suffered much since I've been in America—if the motive has been only perfect, for which I did undergo them. Yes, I believe, I can say with truth, that I've suffered a great deal, especially since I undertook this new settlement. But, I am afraid that I deserved to suffer a great deal more, God be merciful to me. I would not now be willing to change the laborious suffering part of my past life, for the lives of those that have lived far more comfortably: I live in hopes that it will stand my friend on the Last Day: God only knows what of my life is yet to come: a more comfortable one seems more agreeable to flesh and blood, yet, if not granted, by experience I know that it can be endured, living in hopes that the time will come, when, "we shall rest from our labours, and our works will follow us." For, we are assured by St. Paul, that "our labour is not vain." I don't intend to extol myself: if I've suffered, I've equally sinned, and have my faults. I've often seen poor, miserable, abandoned families, in poverty, want and misery, suffer far more than all I've ever suffered: we are all God's creatures: what right have I to be better off than they? If their intentions and motives were only good and conformable to God's holy will, how great would be their merit! Yes, greater than mine, if a proportion of misery will enhance our merits at the Last Day . . . . . .

I am, ever dear Sister, your most affectionate
and ever tender loving Brother,
JOS: MOSLEY.

P. S.

In my long letter, I forgot to tell you, that I am well; if you are well, all's well. I've had a bad touch of the gravel after some long rides the summer before last; but, thank God, it has not since been troublesome to me. Answer this, and write every year unto me. There are ships enough that sail from Glasgow every Spring or Fall, for Maryland, particularly Potomac River. Direct to N. N., on Tuckahoe, Talbot County, Maryland, to be left to the care of Mr. Lewis, Portobacco. If you could recommend your letters to some friend at Glasgow in Scotland, to be sent by the first Maryland, and not Virginia ship, it must come safe. There are ships also that

sail for Maryland, from White Haven, Liverpool, Bristol and London.

LETTER IX.

Tuckahoe, 5th June, 1772.

(This is a very long letter, the first half of which is filled with condolences and consolations for his Sister, whose husband had recently died. He exhorts her "to bear the cross and affliction of widowhood with Christian patience and resignation." The account that he gives of the condition and treatment of *Redemptioners*, or imported servants is intended to deter some acquaintance of his Sister from emigrating on such terms. He speaks of one of this class, mentioned by his Sister, and presents a graphic description of the hard lot of this unfortunate class of men.)

I once saw * * *, whom you mention in yours, about three years ago . . . . He was sold to a Protestant, who gave him to his daughter on marriage, to be her hairdresser. Mr. Heath, his second master by marriage, is a fallen Catholic, as severe as ever he could have met with. It was under this master that I saw him, who soon had taught him to repent of his folly in leaving England. It was in my excursions in my Mission that I came across him, about 60 miles from home. He wanted me much to purchase him of his master, which I couldn't do by any means, and I was well convinced that Mrs. Heath would not have parted with him, as he was her hairdresser, a woman rich and in high life. He complained much of Mr. Heath's cruelty and severity to him. I partly believed it, as I knew that Mr. Heath was a very violent, hot, passionate man. In my next excursion that way, I enquired after the youth, and understood that Mr. Heath had sent him to Annapolis, our Capital, and had there set him up, where, if he is free, he may do well. Annapolis is entirely out of my walks: but one of our Gentlemen tends there every month, and I've already written to the Gentleman to take him particularly under his care, if he is there to be found.

I must give you an insight of the nature of an imported servant, indented here to be sold. 1st. An indented servant must be publicly sold, for a slave, for the term of years signed in his indenture, which brings him for that term of years on a footing with our Negro slaves. 2ndly. They have no choice of masters; but, the highest bidder, at public sale, carries them off, to be used at his mercy, without any redress at law. 3rdly.

These masters (as they are chiefly accustomed to negroes, a stubborn, dull set of mortals, that do nothing but by driving) are, in general, cruel, barbarous, and unmerciful—some worse than others. 4thly. The servants' labour is chiefly in the fields, with an ox, plow, or hoe, with an overseer by them, armed with a cudgel, to drive them on with their work. 5thly. Their diet is mean and poor, chiefly some composition of our Indian corn, which at best is very strong, and ill-savoured to an European taste, and, I think, more fit for horses and hogs, than Christians; although in my Missions, I've made many a hearty meal of it. Lastly, and which is yet worst of all, for Roman Catholics: by the law of Maryland every indented servant must take the oaths on landing, or the captains of ships pay £5 for each recusant, a law invented to prevent the importation of Catholic servants. The captains of ships, before landing, use the utmost rigor with them, to bring them to it. Many have told me, that they have, for trifling faults, been severely whipped to bring them to that one point. Most are brought to it by threats and promises, before they come to anchor. I beg of you to use all your interest, to hinder any of your acquaintance, especially of our persuasion, from shipping themselves to America: they will bitterly regret it, when it is too late. Masters of ships may sing them fine Canterbury stories of this wild country, but as a friend they may believe me, as being an eye-witness of what I say and advance. It has been a fine poor man's county, but now it is well peopled, the lands are all secured, and the harvest for such is now all over. The Lands are mostly worked by the landlords' negroes, and, of consequence, white servants, after their term of bondage is out, are strolling about the country without bread. * * * if he is careful and industrious, may do well at Annapolis, as his business is little known, and much courted by the ladies, who are fond of dress, and particularly of a nice head of hair. I think I've said enough on this head, for you to give your advice, where it may be asked and wanted . . . . .

I am as yet on my new settlement of Tuckahoe, which, thank God, after much fatigue, labor and patience, is well settled and fixed to mine and others' satisfaction. The whole trouble and difficulty of it is chiefly over: yet, I must confess what I've suffered in settling it, and at the same time tending the most laborious mission we have (more by reason of the length of the rides in a dispersed flock, than the number of them) has at last en-

tailed on me an ailment that I shall never get clear of. I mean violent paroxysms, or fits of the gravel and stone. I was from a child much subject to the strangury, which with fatigues of my late years, riding whole days in excessive heats, the use of bad water, salt meats (the standing dish of this hot climate), bad accommodations, violent colds, poor open lodgings, often out whole nights in the woods, and dew, has engendered the tormenting complaints I am now subject to. I've been since somewhat more careful of my drink and diet, that is by a strict fast, where I can get nothing that suits me. I am loath to give up and quit, yet two or three more such fits as I've had either will force me to it, or finish me.

Last June, I was desired to attend at Philadelphia with all speed. Philadelphia, from my house, is 110 miles. On a Sunday, after prayers to my Congregation, I set off after one o'clock, P. M., taking at my house a light refreshment of a few dishes of tea. The day was excessive hot, and I arrived that evening at Bohemia, 50 miles, just as the Gentleman whom I was to meet there was sitting down to supper—a long afternoon's ride, and never by any of us performed before. I thought, as my horse was good, to have done it without any hurt to myself. The next day, we went to Philadelphia, 60 miles, a very sultry day, where after some necessary excursions into the country, I returned home again in two days, the weather being very warm. On my return, after a constant ride in June and July in the heats of the year of about 430 miles, I was seized with a violent fit of the gravel: I've had several small fits since, but none so violent. That particular fit held me ten days, without any respite, ease or sleep, night or day. If all the caution I now use prove unsuccessful, I must quit, and see my native country once more, which I never intended. God's will be done. If I can't ride, I should be here an unprofitable servant. Horsemen are little needed in Flanders or in England. . . You beg me to mention anything I may fancy, and you'll send it to me: if there be anything I fancy, it's a pair or two of men's good buck-skin gloves . . . . . .

Yr ever affectionate and loving, tho' far
distant brother,
JOS: MOSLEY.

(*To be continued.*)

EDWARD I. DEVITT, S. J.

THE DIRECTOR

In many senses, the Director is the most important person in a Sodality of Our Lady. The body depends on him for its existence and continuance, as it is he—and he alone—that can validly admit new members. He may, however, depute another priest for this.

The *Instructio* mentioned in our last has the following prescriptions about admission to membership.

"III.—DE SODALIUM COOPTATIONE

1. Litteris demum erectionis et aggregationis a Præposito Generali acceptis, sodales cooptari possunt. In Congregationem cooptati censentur omnes fideles, qui, cum se supradictis bonis operibus exercere desiderent, procurant ut in numerum sodalium recipiantur atque adscribantur.

2. Qui in Sodalitatem cooptari desiderant, ut plurimum nisi peracto aliquo probationis tempore non recipiantur. In eo quidem temporis spatio, si per Congregationis statuta localia ita provisum sit, jam ad officia sodalium communia admitti possunt; in Sodalitatis vero magistratum non eligantur.

3. Sodales, si commode fieri potest, recipiantur die aliquo B. Mariæ Virgini sacro, et eo quidem ritu et pompa, quæ in libris in sodalium usum vulgatis describuntur. Probe vero advertendum, formulam: Ad majorem Dei gloriam . . . . (vel aliam similem), qua ipsa in Sodalitatem receptio pronuntiatur, non a sodali, qui *præfecti* munere fungitur, sed a *præside* ipso per Ordinarium constituto vel ab ejus delegato legitimo esse proferenda.

Romæ in Congregatione Prima-Primaria præses fideles, postquam se formula consueta Beatissimæ Virgini consecrarunt, his verbis recipit: 'Ego ex auctoritate Adm. Rev. P. Præpositi Generalis Societatis Jesu vos in Beatissimæ Virginis Mariæ ab Angelo salutatæ Congregationem Primam-Primariam recipio atque omnium indulgentiarum participes efficio; et nunc quidem nomina vestra referantur in album Congregationis, in æternum vero scripta sint in cœlis.' Quibus dictis præses, receptis candelis a sodalibus ante se genuflexis, receptionis testimonia singulis tradit hæc dicens: 'Accipe has patentes litteras, quibus assertus es B. Mariæ Virginis filius, sed tu

melius moribus ac pietate te ejusdem filium exhibe. Interim te cum prole pia benedicat Virgo Maria.' Tum eis bene precatur, quo facto a secretario eis libelli distribuuntur, quibus Sodalitatis preces et regulæ continentur.

Ad tollendam omnem dubitationem, monemus, in solemni receptionis ritu non omnia esse plane necessaria, immo stricte loquendo sufficere, ut certa voluntas tum eius qui est recipiendus, tum ejus qui recipiendi potestatem habet, signo aliquo externo sit manifestata. Præterea ne inscriptio nominis novi sodalis in librum Congregationis unquam omittatur."

In a Sodality of Our Lady canonically existing in one of our houses or churches, the *Provincial* appoints the Director (see the *Instructio* of Fr. Anderledy.)

In other Sodalities, it is the Ordinary of the Diocese that appoints ("a præside ipso *per Ordinarium* constituto," above.) In this connection, it is interesting to remark that the Ordinary may appoint the Pastor of a Church as Director of a Sodality erected in his church and that when the individual dies, his Directorship without a new appointment by the Bishop goes to the one who succeeds him as Pastor. (See the Decree of the S. C. of Indulgences Jan. 8, 1861—no. 389 in the Decreta Authentica—and that of Jul. 16, 1887—in our Institute, 1886–1891, Varia Rescripta, p. 63.)

Leo XIII. granted the favor that the Director of a Sodality of Our Lady may—"ex rationabili causa"—depute another priest to take his place in receptions, etc. (See the Decree of the S. C. of Indulgences June 23, 1885—in our Institute, as above, p. 40.) This is not allowed in most other Confraternities.

In many convent Sodalities of Our Lady, besides the Director there is also a *Directress*, one of the nuns, who is appointed by her own Superior to conduct the Sodality. This nun cannot receive members, as she cannot be the canonical head of the Sodality. She can, however, and in most places does, take the Director's place in the actual management of the body—directing Council meetings, leading in prayers, giving exhortations, etc.

Our Scholastics are often Directors of Sodalities. Their position seems to be analogous to that of the Directresses mentioned above. The real Director is some

priest and they are his vicegerents. In some places, the Scholastic Directors are—very properly—called *Sub-Directors.*

To sum up, then—for receptions into the Sodality there must be a Director. He must be a priest and is appointed by the Provincial or by the Ordinary of the Diocese; by the Provincial in the case of a Sodality existing in a house or church of ours, by the Ordinary in all other cases. This Director, so appointed, can depute another priest to receive new members.

The reception of new members is the only function for which the Director is *essential.* He should, indeed, be informed of Council decisions, etc., but even that is not necessary for the validity of any action taken.

What is necessary for valid reception?

According to the above *Instructio*, only three things are requisite :—1. The certain will, outwardly expressed, of the Director, 2. the certain will, indicated by some external sign, of the one received, 3. enrolment on the register.

Ceremonial of Admission

Besides the three essential points just named, Sodalities usually add certain ceremonies. These vary somewhat in different Sodalities, but usually include those which are expressly mentioned in the Instructio, which are :—

1. A certain probation. This is not conducted everywhere in the same way, more being required in some places than in others. The length of time, also, differs. Three months is, probably, the average.

"Postulants," "Candidates," "Novices,"—or whatever their name is in the respective Sodality—are usually allowed to attend meetings and are expected to fulfil all the duties of Sodalists. Their gaining or not the Sodality Indulgences will, of course, depend on whether they are validly received by the Director. In most places, we believe, they are not so received.

2. The reception takes place on a feast of Our Lady. This is not essential, but is commonly done.

3. The function is made as solemn as possible. There is usually the Invocation of the Holy Ghost, a Sermon, the blessing of the Medals, the Questioning of the Postulants, the Act of Consecration, the Reception

proper, a Hymn of Thanksgiving. Some Sodalities add a Profession of Faith. As the *Instructio* well reminds us, the formal words of admission are to be said not by the Prefect, but by the Director or his legitimate deputy. The words do not much vary in the different Sodality Manuals and are pretty much what the Instructio sets down. Needless to say, these exact words are not essential for validity. Any external sign of acceptance will do.

After the words of formal reception, the *Instructio* recommends the delivery of a candle by each new member to the Director. After this, the Director gives each a Diploma and a copy of the Manual.

The ceremonies end with a blessing pronounced by the Director.

Other Points recommended

The *Instructio* ends with the following suggestions:—

"Præsidibus singularum Congregationum plurimum commendatur:

a) ut testimonia receptionis typis imprimi curent, quibus in altera folii parte brevis indulgentiarum elenchus, statuta Congregationis et ordo officiorum adjungantur, ad quæ sodales singulis hebdomadis conveniunt;

b) ut librum qui "Congregationis liber" dicatur, provideant, in eoque describantur: 1. primo loco litteræ approbationis ac consensus Episcopi; 2. diploma erectionis et aggregationis seu eius breve compendium; 3. statuta Congregationis; 4. nomina singulorum sodalium, addito die, quo quisque in Congregationem est cooptatus (quod ne unquam omittatur); 5. decisiones graviores ipsius magistratus atque insigniores Sodalitatis eventus."

St. Vincent de Paul Society

In several of our colleges a Council of the St. Vincent de Paul Society exists. Its members are Sodalists. It may be worth remembering that this excellent creation of Catholic charity came into existence among Sodalists in Paris.

Sodality Magazines

Sodality events are recorded from time to time in our Church Calendars and College papers. One of these latter is conducted entirely by the Sodality—that at Kalksburg, near Vienna.

Besides these occasional notices in print, there are several exclusively Sodality publications. We are acquainted with the "Sodalenkorrespondenz" published in the Austrian Province, the "Madonna," in the Irish Province, and the "Stella Matutina," inaugurated in Rome after the Sodality Congress of 1904.

List of Sodalities

At the end of the Catalogue of the Dutch Province for 1906 is an inspiring Conspectus of the Sodalities of the Province, with the dates of erection and aggregation and the number of members.

Rules

We are pleased to note that the "Madonna" mentioned above prints on the inside of its cover a translation of the Statutes approved for Sodalities by Fr. Anderledy. Any one who desires may thus find in one place the entire document of which we have given extracts in the Woodstock Letters, but the "Madonna" translation shows a Latin text different from ours, which is the second edition. There are important variations.

The Statutes are also found in French, and in full, in Father Boylesve's Manuel des Congrégations de la Sainte Vierge, 1898, p. XVII. Father Boylesve's translation reproduces our Latin text accurately.

Indulgences

Of course, no one can gain the Sodality Indulgences who is not a Sodalist.

Moreover, Leo XIII., at the petition of Fr. Anderledy, granted, Sept. 17, 1887, that no other Sodality can gain the Indulgences of ours without *aggregation to the First Primary*. The decree is given in full in Boylesve, p. XXVI., and is in our Institute, Varia rescripta, p. 63.

Act of Consecration

There are two forms of the Act of Consecration. One —the shorter of the two and that which is, perhaps, commoner in this country—was used by St. John Berchmans; the other—somewhat longer and nearly resembling our simple vows—was very dear to St. Francis de Sales.

Elder Mullan, S. J.

THE GOLDEN JUBILEE OF ST. IGNATIUS COLLEGE, SAN FRANCISCO, CALIFORNIA

Fifty years had passed since the humble birth of St. Ignatius College amongst the sand hills of San Francisco, when on October 15th this institution, long since grown to full proportions, celebrated its golden jubilee. For months in advance the college faculty had been exceedingly busy in making due preparation for the great event. That their untiring labors were not without fruit, was amply evinced by merited success. To add to the dignity of our festivity Rev. Father Superior had sent out many invitations to our missions and provinces in America, in answer to which we were happy to welcome as guests Father Grimmelsman, provincial of Missouri; Father Lecompte, superior of the Canadian Mission; Father de la Motte, superior of the Rocky Mts. and Alaska; Father Rockliff, superior of the Buffalo Mission; Father Rogers, president of St. Louis University; Father Dowling, president of Creighton; and Father Mara of Las Vegas, representing Rev. Father Pinto, of the New Mexico Mission. Most of the Bishops were in Europe during the month of October and so could not be with us; but it was our good fortune to have in our midst the most Rev. Archbishop Montgomery of the Archdiocese and Rt. Rev. Edw. J. O'Day, Bishop of Seattle, an old pupil of St. Ignatius College.

All our guests from a distance had arrived by Saturday the 16th, and on the following day, with all pomp and splendor, the first imposing exercise of the jubilee, a solemn pontificial Mass, was celebrated by our most Rev. Archbishop. Some two thousand persons thronged the spacious church, and the crowd that surged about the steps and doors had to retire for want of even standing room within. The interior of the edifice was fittingly decorated for the occasion. Beautiful palm garlands of evergreen brightened by streamers of white and gold —the jubilee colors—were looped up over the arches and extended the full length of the church. The altar was ablaze with lights from out what one might almost term

an embankment of hundreds of white and yellow chrysanthemums. The side altars, the organ loft, the confessionals, the tribunes were not forgotten in the decorations which drew many a flattering comment. As the great bell tolled half past ten the procession of acolytes and clergy, entering from the Fathers' residence, slowly moved down the main aisle towards the altar. As Archbishop Montgomery the celebrant was coadjutor Archbishop, there was no throne; he was assisted by Rev. H. Ayrinhac, deacon; Rev. G. de la Motte, S. J. sub deacon; Very Rev. J. J. Prendergast, Vicar General, Assistant Priest; Mr. J. Laherty, S. J. Master of Ceremonies. After the Gospel Rev. P. J. Cummins, Chancellor of the Archdiocese and pastor of Mission Dolores Church, preached the sermon. He reviewed the founding, the labors and vicissitudes, the triumphs in Church and College of the Jesuits of San Francisco. He paid a glowing tribute of praise to Father Anthony Maraschi, to whose unflagging efforts the present Church and College are mainly due. After the reception of the Sacred species by the celebrant, Father D. Mahony S. J. mounted the pulpit, and having first read the request made to the Holy Father by Rev. Father Superior, announced the accompanying answer. Father Superior's petition was as follows: "Most Holy Father: John P. Frieden, S. J., superior of the Mission of California, prostrate at your Holiness' feet, on the happy occasion of the fiftieth anniversary of the foundation of the Church and College of St. Ignatius, in the city of San Francisco, humbly begs for himself, for the religious of the mission, and for all the students, friends and benefactors of Church and College, the apostolic benediction."

The request was presented by Father Brandi. Departing from the usual custom, Pope Pius took the petition and with his own hand penned the following answer: "In accordance with the request made us, begging of Our Lord all that is prosperous and salutary, we, to our beloved sons and their works, even through the long line of crowning years, impart our apostolic benediction.

Given at the Vatican, Aug. 28th 1905
PIUS X POPE."

In the evening at solemn pontificial vespers and benediction Rt. Rev. Bishop O'Day officiated; Father Kenna, S. J. and Father Sasia S. J. were assistants; Rev. Father Superior assistant priest. Messrs H. Flynn and T. Murphy were chanters. At benediction Father Rock-

liff, S. J. was deacon, and Father Mara S. J. sub-deacon; Father Landry assistant priest. After vespers an excellent sermon was delivered by the Rev. Father Newell O. P.

The morning services of the second day of jubilee consisted of a solemn pontificial requiem Mass for the deceased professors and students of the college. As on the day before the capacity of the church was taxed to its limit. The altar shone with the same brilliant splendor and magnificence, but the black antependium and the sombre vestments of the celebrant and assistants deeply impressed the salutary lesson that in the midst of life and joy we are in death. The Mass commenced at 10.30 and was celebrated by Bishop O'Day. In the evening a solemn Te Deum was sung in thanksgiving for the favors and graces showered on the Society, its works and members here in the distant West. Father Dowling preached a masterly sermon in which he pictured the life of a Jesuit, contrasting his principles and methods with those of the world. His eloquent words will be long remembered. Solemn Pontifical benediction with Archbishop Montgomery as celebrant, fittingly brought the services to a close.

But the graduates would honor their 'Alma Mater' and so on Tuesday the 18th they gathered to add their tribute to the jubilee celebration. The hall and stage were artistically decked, and the jubilee colors gracefully flung around pillar and arch gave the scene the appearance of a gala day. The Hon. J. F. Sullivan, the Society's president and a graduate of 1870, opened the evening with an address in which the depth and sincerity of feeling expressed struck a responsive chord in every breast. His reference to the college, its associations and the grand occasion which brought back old pupils to school-day scenes, won enthusiastic applause. Eustace Cullinan of the class of '95 followed with an address on "The College and the Citizen." His arguments showed that the college man of all others is the best prepared to fulfil his duties to his country and in confirmation of his contention he pointed to men prominent in the city and state to-day who were former students of St. Ignatius' College. Edw. F. O'Day '00 next read a Jubilee poem. Then in a reminiscent vein on "The Old College and the New" John F. Brooke spoke with great earnestness and warmth; and as he recalled the memories of those grand old Fathers who had endeared themselves to pupils and congregation

many an eye was moist, for he spoke to hearts in sympathy with his own. Stanislaus A. Riley '00 pictured "The Future of St. Ignatius College." He dwelt on the need of a Catholic University for the Pacific. He expressed the hope that this honor might be the good fortune of his 'Alma Mater' and that at no very distant date. Dr. Jas. F. Smith '91 chose for his theme "Catholic College Men and the Professions," and referring to the educational system of the Society he pointed out the fact that this system had been tried for fully 300 years and had ever evinced its superiority over the frenzied fads of elective systems. An old alumnus of the class of '86 was welcomed back in the person of the world-famed Irish singer Dennis O'Sullivan. A closing address was made by the president of Creighton University, Father M. P. Dowling S. J. He spoke of the motives that actuated the first Jesuit Fathers of San Francisco in founding St. Ignatius Church and College. These motives were the imparting of true education in which the heart and mind of man would be harmoniously developed; thus would the individual become a fit member of society in this life and worthy to be numbered among the sons of God in the life to come.

The evening of Wednesday was devoted to the reception of the faculty, of old students and friends of St. Ignatius. The college halls and scientific departments were thrown open for the occasion. Refreshments were served while music was rendered by an excellent orchestra. The scene was a striking one. Old pupils and professors brought together once more within the college walls, changed in many things but not in the loyal hearts that beat within their breasts; old college friendships renewed, and the stories of the olden time told again, stories fresh with the freshness of youth, and which seldom fail to provoke a laugh by repetition.

Nearly two hundred distinguished men gathered at the alumni banquet on the evening of Thursday the 19th in the gold and white halls of St. Francis Hotel—professional men, business men, men prominent in the activities of city and state, besiders others whose names have a national reputation, as for instance United States Representative the Hon. W. Bourke Cockran. Requested to respond to the toast "The Catholic Citizen," he delivered an address which was one of the features of the evening, entirely imbued as the gentleman is with a deep spirit of faith. His Grace Archbishop Montgomery, who was present, spoke on "The Church in California."

"I do not know," he said "of a better illustration of the history of the Church in California than a review of the work of the Jesuit Fathers. We know that among all influences the Society of Jesus has been the most loyal and efficient for all that is best. I don't know any other body of men to whom so high a compliment can be paid."

Rev. Father Superior spoke for the faculty of St. Ignatius College, expressing his gratitude to the Alumni for their love for Alma Mater, and for their interest in her welfare.

The closing of our week's celebration was the conferring of honorary degrees on sixteen prominent citizens including well known jurists, physicians and men distinguished in other circles. Archbishop Montgomery presided and was assisted by Rev. Father Superior and the faculty of the College. In presenting the names of those on whom degrees were to be conferred, the Prefect of studies in a brief but well turned eulogy dwelt on the public merits of each of the distinguished gentlemen, and the prolonged applause which greeted each name showed that the large audience was of one mind with the faculty in judging the recipients well worthy of the honors conferred on them.

Thus the week of the Golden Jubilee of St. Ignatius passed, but its memories still linger, bright with a success that fulfilled every expectation.

During the Jubilee, as a fitting memorial to the life sacrifices of Fathers, Scholastics and Brothers in the past, the history of the Church and College appeared under the title of "The First Half Century." The work called for much labor and research. Much that tradition told of the early days was inexact, much had been forgotten, much also that had been written was not free from errors.

It was the wish of the Fathers that the history should be documentary as much as might be, hence wherever possible, the author has introduced his sources. The reader is thus enabled to form a judgment by himself in most matters, and, conscious of the author's fairness, is kindly disposed to trust him in others.

Five chapters with an introduction and conclusion complete the work; the first two are preparatory, the other three form the real history. In the first of the preparatory chapters, the history of the founding of the

present Californian Mission is given; the coming of the Fathers, their welcome by the Vicar General, *sede vacante;* their recognition by word and deed by Bishop, afterwards Archbishop, Alemany, the first occupant of the See of Monterey after the American occupation of California.

It was thought well to set at rest, once for all, any doubt that might lurk in some minds as to the rights of the Society to a home in the Archdiocese; for it is not a fact generally known even to Ours, nor could the matter be prudently mentioned to outsiders, that even with the Congregation of the Propaganda, his Grace, Archbishop Alemany, questioned our right to be in the Archdiocese. This took place in 1863 as we learn from the copy of a letter of Very Rev. Father Beckx to the Congregation. The letter is dated Jan. 9th 1864. It says:—

"Your Eminence:

"I have examined attentively the synopsis of the complaints against the Fathers of the Society of Jesus in San Francisco, complaints which, in receipt of information from his Grace, the Archbishop of that city, your Eminence was pleased lately to communicate to me.

Now to pass some sort of judgment on the same, we ought, it seems to me, distinguish the question of *principles* from that of *particular facts.* And as regards principles, the point which those who are opposed to the Fathers in California are three:—

1st. That the existence of the Jesuits in the State is not legitimate."

If Archbishop Alemany himself, influenced by interests unfriendly to Ours, questioned our right, others certainly, ignorant of facts which he knew, might easily do the same.

The second of the preparatory chapters deals with the first Jesuit College in San Francisco. Of this the history had practically been lost, until put together again by the Author. It was the predecessor of the present St. Ignatius in time but in no other sense. It had been purchased by Santa Clara College, was dependent on it, and, when closed, remained its property. Father Maraschi, the founder of St. Ignatius, made a totally different and independent start. Still the history of our Fathers in San Francisco would have been incomplete without the sketch of Mission Dolores College.

The body of the history is divided into "Beginnings," 1855–1862; "Development" 1862–1878; "Completion" 1878–1905, each period rendered distinctive by the build-

ings put up and occupied between these various dates. For greater clearness, moreover, the year in numbers precedes the events that are ranged under it.

The first period or "Beginnings," as the Author calls it, gives in detail the story of the wooden buildings erected among the sand hills that hemmed in the hollow called St. Ann's Valley, and tells simply of the hardships of Father Anthony Maraschi and his early companions. The days of gold in California were anything but such for these pioneer Jesuits who borrowed money to purchase the land, borrowed money to put up buildings, borrowed money to make up the yearly deficits, for between 1855 and 1862, as Fr. Maraschi's accounts clearly show, only in one year did receipts cover expenses, and even then the surplus was only one thousand dollars.

In the period of "Development," came the building of the brick church and residence under the presidency of Father Nicolas Congiato and the active Superiorship of Father Burchard Villiger. Then followed the trouble with Archbishop Alemany in which the parish was withdrawn. The history of the misunderstanding is given in the correspondence of both parties, in which the position of the Fathers is clearly shown and their conduct vindicated. The purchase of additional property about this time, and the building of a new wooden school by Father Joseph Bayma some years later, mark the progress of the Institution until increased taxation and the need of still better accommodation necessitated removal.

"Completion" is the history of the present buildings, —a monument to the Fathers Anthony Maraschi and Aloysius Varsi; the latter of whom attended to the erection of the buildings which he designed; and the former furnished the money through the property which he had purchased on Market Street and which was now of great value. How the immense debt was borne until it climbed up to the million dollar mark and passed it, and how by the sale of the property, it was brought within manageable limits, makes interesting reading; as does also a new sale of property acquired by Father Maraschi near the present town of Point Richmond, which enabled Father John P. Frieden, the present Rector and Superior of the Mission, to cancel the remaining debt.

The book has been very kindly received by Ours and by externs, and even the praise of the secular press is flattering. "Father Riordan is modest in thinking" says

the Daily Examiner "that his history is merely a plain and unadorned account of the rougher and ruder epoch of San Francisco's life. He has woven into it the most romantic and picturesque and poetical features of the half century of which he writes."

"The Star," a weekly paper is equally complimentary. "First Half Century. This is the title of a history of St. Ignatius Church and College, by Jos. W. Riordan, S. J. The story of any Church in San Francisco for the past fifty years must necessarily involve much of the story of the City and State. The reader who cares only for this part of the history will find the early chapters of such absorbing interest that the charm, sincerity and sympathetic progress of the work will lead him on more and more into the heart of the narrative, to the end. A stupendous work, involving a vast amount of close research and manifestly a labor of love. A splendid body of earnest and untiring workers have the various interests of St. Ignatius Church and College, from their inception to the present, brought to this coast. The story of their struggle and adventures is more appealing to the imaginative mind than any possible romance."

From over the waters no less kindly words were sent: "The most pleasant volume that has visited our sanctum for many a day," says the Irish Monthly for Feb. 1906, is "The First Half Century of St. Ignatius Church and College in San Francisco California," by Rev. Jos. W. Riordan, S. J. A richly bound octavo of portly dimensions, it is profusely illustrated with pictures of nearly all the persons mentioned, and many views of each Church and College in its various stages. The Annals of the Jesuit Mission in California from 1855–1905 are compiled with loving minuteness, and a most edifying record it is of most devoted and successful labor. The only monthly Counterpart of this *Imago Primi Ævi* is Archbishop Healy's 'Centenary Record of Maynooth College.'"

Of equal pleasure to the Fathers were the commendations of old pupils and other intimate friends. On receipt of the volume, Hon. Frank J. Sullivan, one of the earliest pupils wrote: "I have glanced over the memorial volume of your great College and I must say that its contents caused in me a thrill—and shall I say of delight, or shall I say of sorrow? It may be partly of each. It enshrines the memories of many whom I loved and respected, and has my brother's name and mine recorded among the first pupils that entered its pioneer school room. I was quite a child and was sent to Fa-

ther Maraschi to keep me out of mischief. I trust you will convey my congratulations to Rev. Father Riordan, for the work is indeed a treasure."

The Hon. James D. Phelan, a former Mayor of San Francisco and a graduate of '81, was absent in Europe on the occasion of the Jubilee. Receiving on his return a copy of the history, he wrote: "I find at my residence "The First Half Century of St. Ignatius College," for which accept my thanks. The volume is a most interesting work of great historical value, and is a superb example of fine book-making, on which I congratulate the Author and the Society."

The Vicar General Rev. John Prendergast, the oldest priest in the Archdiocese, thus expressed his appreciation: "I am more than pleased with the Jubilee Memorial History. It is complete, full of interesting particulars that I do not forget, because of these *pars parva fui.* I thank you for the valuable volume which I have read from cover to cover."

The commendations of Ours to whom the book was sent have been equally flattering; and while due deductions are to be made for friendly exaggerations and kindly compliments, St. Ignatius has reason to feel gratified that the story of its trials and successes as told in "The First Half Century," has added its mite, however small, to the glory of Him to whom our efforts are ever directed.

THE ALOYSIUS CLUB OF WASHINGTON

A Letter from Father Eugene De L. McDonnell

WASHINGTON D. C.,
March 15th, 1906.

REV. AND DEAR FATHER,
P. C.

In response to your request for some notes of my work here among the men, I send you the following account. In St. Aloysius Parish there are two organizations for men only,—"The League" and "The Aloysius Club." This latter began its existence in September 1904. A few extracts from our constitution will give you the scope and end of this club.

THE CLUB

The object of this association shall be to give organized support to the Fathers of St. Aloysius Church in the work of the parish, to promote social intercourse among the members, to provide them with the conveniences of a Club house, and to afford opportunities for moral, intellectual and physical improvement.

The Association shall be and continue to be under the immediate direction of the Jesuit Fathers, and be identified, as other societies of the parish, with the interests of the parish, but especially with the monthly communion service for men.

MEMBERS

Members shall be restricted to Catholic male persons of good moral standing, above the age of eighteen years.

DUTIES OF MEMBERS

It shall be the duty of all to make their Easter Communion in a body on a day appointed by the President, at which time each shall wear a badge distinguishing him as a member of "The Aloysius Club."

All shall perform, during three or more days, every year in St. Aloysius Church, the exercises of a mission or retreat, to which the Catholic societies of the City shall be invited, and at the end receive Holy Communion in a body.

The monthly communion service at St. Aloysius Church for men is recommended to all, and their attendance is expected.

From the foregoing it is clear that this organization is identified with the work of the Fathers. This is the primary and most important work and all other things are subservient to this. Therefore sixteen of our club members teach in the Sunday school, about twenty attend the Jail, Almshouse, and Workhouse, where they conduct the Catholic service.

This is called the Aspirant Conference of St. Vincent de Paul. It has done good work so far. Indeed it is remarkable that men of the world—business men and young men who would not be thought to have any interest in such apostolic work—it is I say, wonderful to see how they take up work we would judge proper only to priests. Services are held by visiting laymen on every Sunday except the day when the priest visits the institution to sing Mass.

The services are usually opened by a hymn, then a prayer, next a hymn, then the epistle and gospel are read, when the gentleman who is to speak delivers a talk of from fifteen to thirty minutes in length. Another hymn is then sung and a closing prayer followed by a hymn concludes the service. The time consumed is about one hour.

A secular priest, Father Joseph Maguire, is in charge of all the institutional work of the city and his praise of the assistance rendered has been very gracious.

On Sunday afternoons four members of the Club go out to the childrens' industrial school some three miles away and teach Sunday School to the forty or sixty Catholic children who are detained there; this is especially commendable work.

Mass is held once a month at the Jail, Workhouse and Almshouse, when one of our young men serve Mass and another usually leads both visitors and inmates in the singing of hymns, which is carried along throughout the entire Mass, Protestants hymns were usually sung until the president of the Aspirant Conference invited the members and the ladies engaged in the work to meet at his house once a week for practice of Catholic hymns. In a short time all Catholic hymns were sung during Mass at the workhouse, the first time it had ever occurred in its history.

The young men are engaged for two hours each Sunday morning in this work, and in visiting among the hospitals out in the neighborhood of the institutions and Almshouse. There are about thirteen hundred people domiciled among the various institutions. The Club is not a reformatory, no one of bad habits, or not known to be a desirable person is received until definite information is obtained. We number at present 178 members; the dues are fifty cents a month.

OFFICERS

The officers of the Club are a Rev. President, Moderator President, Vice President, Secretary, Secretary-Treasurer, and six Governors.

These six Officers and six Governors constitute the Board of Governors.

ELECTION OF OFFICERS

The Rev. Rector of St. Aloysius Church is ex-officio the *Rev. President* of the Aloysius Club.

The Moderator is appointed by the Rev. President, and must be a member of the Society of Jesus.

The President, Vice President, Secretary, Secretary-Treasurer and six Governors are selected annually in the following manner:—

A nominating committee of three members is appointed by the Rev. President not later than seven days before the date of the election, whose duty it is to nominate at least two candidates for each of the following offices, namely:—President, Vice President, Secretary and Secretary-Treasurer.

These nominations, being approved of by the Rev. President, are posted upon the bulletin board at the Club rooms, together with the names of the nominating committee, not later than two days before the election and no one is eligible to election but those so nominated and approved.

At the same meeting at which these officers are elected, four members of the Board of Governors are nominated and elected by the Club and within a week two appointed by the Rev. President.

DUTIES OF OFFICERS

The Rev. President has general supervision of the Club and the absolute right of veto in all matters affecting its conduct or welfare.

He appoints a Moderator to exercise all or part of the authority vested in him by this constitution.

It is his duty to appoint a nominating committee at least seven days before the annual election, and to approve the nominations made by it before they are posted upon the Bulletin Board.

From the above it is clear that the election of officers is not left to popular choice, or in other words the majority does not rule the Club. This method insures good officers, who are in sympathy with us, and eliminates cliques and factions which are generally the downfall of such organizations. The Rector of the house is at all times master of the situation.

The duties of the Moderator shall be to represent the Rev. President in his absence and exercise his authority. He receives all monies from whatsoever source, giving his receipt, and he gives out no monies except to the Treasurer and on presentation of a voucher.

The Board of Governors is the governing body of the Club and has full charge of its finances, authorizing entertainments, all expenditures of money, censuring, suspending or dropping members, and passing upon all names submitted by the membership committee,

All actions of the Board are made known to the Club at the monthly meeting, and the only appeal from its decisions and rulings is to the Moderator or Rev. President.

Athletics are not encouraged as they are a menace to more serious work and bring in undesirable members. A base ball team is allowed during the summer months. Games of pool, billiards, bowling, etc. are enjoyed in the Club rooms. Monthly dances, debates, and lectures are encouraged. Our fall course of lectures was successfully inaugurated last November by Rev. Benedict Guldner, S. J. of Georgetown University who gave an instructive lecture to the Club on "The Bible and Bible Reading." In December Prof. Monaghan lectured on "Opportunities." In January Rev. Father Fink, who is the Rev. President, started off the New Year with some salutary advice and an outline of our future policy. Our fourth lecture, January 28th, was by Rev. Father Woods of Woodstock College Md., who gave an iteresting lecture on "Why the Pope is a prisoner in the Vatican to-day."

Our fifth lecture was given by the Rev. John Brosnan of Woodstock, on March 11th in the College Theatre. The club extended invitations to the Third Sunday men and their families, about 700 were present, and enjoyed a very instructive and interesting lecture on Three color Photography. The colored illustrations were very fine. These lectures are a feature of our monthly meetings and are becoming very popular; all the men of the parish are invited and some 290 men attended Father Woods' lecture.

We propose to continue these lectures until May. Our Glee Club numbering 36 and our Mandolin Club 14, have given creditable performances, our last being to the old folks at the Little Sisters of the Poor.

We are to debate May 3rd with the prominent Catholic Club of the city, Carroll Institute, and our representatives are two of the three young men who represented Georgetown University last year in their debate with George Washington.

While the Aloysius Club has accomplished solid good for our men, offering them a place of meeting and bringing them in close contact with the Fathers of the Church, and in general exercising a religious and refining influence, yet its work is only secondary and supplementary to the more important work of the League, familiarly known as "The Third Sunday."

THE THIRD SUNDAY

This organization for men numbers 780. They attend the 7 o'clock Mass in St. Aloysius Church on the third Sunday of each month. The upper church is reserved for them and none but men are allowed to attend this Mass. They sing four hymns, one always being the Act of Contrition, "Jesus, Jesus, behold at length of time." The Director leads the singing and preaches; and after Communion one of the promoters reads the prayers of thanksgiving. The service closes with the hymn, "Holy God," standing. I try to have them out before 8 o'clock and I am always at the door to shake hands and say a word to each of the men as they pass. A cheerful word and cordial handshake sends them home in good spirits. The men are divided into bands of 17. Each band has a promoter sitting at the end of every third pew, which is numbered. At the mission last year cards were given out to each man and every one wrote thereon his name and address. These names were apportioned off into bands, and each promoter received the names of 17 men, allowing always for some two or three to be absent. Every other month there is a meeting of these promoters, and those who have been absent from the 7 o'clock Mass are notified by postal, or personally called on by the director or by the promoter of the band. Any new comer presenting himself on the third Sunday, enters some band, and his name and address is taken by the promoter of that band. The attendance for last year, and so far this year, averaged something over 400 men, sometimes as last Third Sunday there were nearly 600 present. All of the men go to Communion with few exceptions. There were probably not more than 75 men who did not go last Third Sunday. Communion is not insisted upon. Nothing is insisted upon except the morning offering, and presence at the 7 o'clock Mass every third Sunday; but when a man sees a crowd of others going to Communion he goes of his own accord after a Sunday or two.

I believe the whole secret of my success with the men so far, has been, my monthly postal. Every third Friday I send out 780 postals to all the men reminding them of the third Sunday, and I always try to have something of interest each month, some special announcement, special instrumental music, a quartet to sing or a select choir of the men to render a part of the Gregorian Mass, which we are rehearsing and which all the men will sing

together Easter Sunday. This keeps up interest in the postal and in the service. It is not well to omit any one from the list because a postal is sent to his father or brother. I may send two or three postals to the same house, for experience has taught me that, little as it may appear, this postal is valued by the men as a personal remembrance, and they feel hurt if overlooked, and on many occasions mothers or sisters have told me that a brother or father did not come for the reason that I forgot them in sending out the postals.

Besides I know of many cases where men who had been despaired of, have come to their duties after years, just because that postal kept coming to them. I therefore do not consider it a waste of money and time to send several postals to the same house.

The yearly retreat under the auspices of the Aloysius Club will be given this year April 1st by Father Michael O'Kane and will be the occasion of getting more men to join our Third Sunday service. From my little experience it seems to me that the greatest and most lasting good can be accomplished in all places where Ours are laboring by devoting some one to work with the men.

I believe men will respond generously wherever consistant and persevering effort is made, and when they see that a priest is interested especially in them. The Club works well in conjunction with the third Sunday and keeps up an interest in social events in the parish, and when the men go together on the third Sunday they seem to drop that shyness and backwardness, common to so many Catholics when there is a question of displaying their piety.

These, dear Father, are the items which I thought might interest your readers, who seek news of St. Aloysius', and if any of Ours is in any way helped or encouraged by what I have written to take up or continue work with our Catholic men, I shall feel more than repaid. I remain,

Your Reverence's servant in Christ,

E. De L. McDonnell, S. J.

THE RELICS OF BLESSED ANDREW BOBOLA

A Letter from Mr. D. Stracke, S. J.

KRAKOW, GALICIA,
March 4, 1906

REV. AND DEAR FATHER,
P. C.

Father Thomas Wall, director of the "Nasze Wiadomosci"—"The Letters" of the Galician Province—published last year a valuable article on the precious relics of Blessed Bobola. As the facts there given seem worthy of being brought to the notice of Ours generally, I send you, at his request, an English translation of the article, leaving out those parts of local interest only.

What became of the body of Blessed Andrew Bobola after his death at Janow in 1657, may be found in any life of the Blessed Martyr. I shall therefore publish only what has not hitherto appeared in print, and what I have here in the archives of the Galician Province, fearing that my notes and my souvenirs might go astray. *Colligite quæ superaverunt fragmenta ne pereant* (St. John vi. 12).

The first note concerns the translation of the relics of the Blessed from Piusk to our own college at Polock in the year 1808. Of this translation I find the following account preserved in manuscript in our archives:—

Prima Januarii in negotio transportationis Corporis Venerabilis Bobolæ S. I. profectus est Pinscum P. Rzewuski, qui inde reversus est 29 eiusdem mensis, atque secum duxit eiusdem Martyris Venerabilis incorruptum Corpus. Communis, et merito, fuit sacra lætitia, quod tam pretiosum thesaurum ac Protectorem receperint ad gremium Societatis. Vespere tenebris iam factis, susceptum fuit a Nostris accensis luminibus tam venerabile pignus, et ad cryptam subterraneam reportatum. Sequenti vero die, Illmus Episcopus Odyniec, Suffraganeus Polocensis, venit iuridice ad sepulchrum, et recognovit omnia sigilla intacta, aperuitque tumbam; dein ipse primus, dein Nostri accesserunt ad deosculandum Corpus Venerabilis Martyris, Apostoli Pinscensis Andreæ Bobolæ, qui cœpit hic novis clarescere diversis gratiis ac miris sanationibus, ita ut succes-

su temporis genere et pietate illustres personæ, piæ curiositatis ac venerationis gratia, visitare sacras exuvias, et permulti de plebe ad easdem confugere cœperint in occurrentibus necessitatibus; atque inde factum, ut ratione concursus frequentioris populi actum fuerit auditorium Verbi Dei in nostro templo, ususque Sacramentorum ac morum quoque reformatio . . . 27 Junii venit ad nos Illmus Canonicus Luceoriensis, qui acta Venerabilis Martyris Andreæ Bobolæ attulit, iturus Petropolim pro officio Assessoris in Collegio Iustitiæ . . Die 30 Novembris, secundum consuetudinem quæ fuerat Pinsci, celebrata est Natalis dies Venerabilis Martyris; omnes Patres sua sacra, et Fratres coronas cum Communione offerentes (potius: obtulerunt) pro successu causæ eiusdem Venerabilis."

Father Piatkiewicz at present in Rome informed Father Wall a few days ago that according to an old document concerning this relation, the translation took place on the 30th of January an imperial rescript to this effect having been obtained from the Czar, and communicated to our Fathers at Polock through the Minister of Worship, Prince Gallizin, on the 9th of December 1807.

In how great veneration our Fathers at Polock held their treasure may be gathered from the fact that they all, with Father General at their head, every day after visiting the Blessed Sacrament at noon in the Church, went down to the crypt to pray at venerable Andrew's tomb. In the Catalogue of the White Russian Province, beginning with the year 1815, we find the name of the Minister of the College always accompanied by the title, "*Præses sepulchri Venerabilis Martyris.*" As time went on the pilgrims became so numerous and the care to be given to them so absorbing, that Superiors thought it advisable to give a Socius to the Minister, in discharging the various duties at the tomb. This assistant was generally one of the theologians of the fourth year. Now it happened—tradition has not kept his name—that one of these young priests got so taken up in his work with the pilgrims, and the honor he liked to show to the holy body, that a short time before his examination *ad gradum* he found himself much behind in his studies and altogether unprepared to stand the ordeal of the examination. In this pressing necessity he implored the succor of his heavenly friend, and he received a most singular favor in answer to his prayers. During the night the blessed martyr appeared

to him, and told him that he should study as diligently as time would allow a few questions he went on to assign. When the examination came, not one of the examiners asked anything outside the questions he had been told by the holy martyr to get up. The examination proved a decided success. The time soon came for our fortunate Father to take his last vows, and when Father General told him he would make his profession, he became alarmed. His conscience smote him with the thought that this was not right, and going to Father General he related the whole affair, and in conclusion said to him, "Your Reverence must understand that I have the greatest apprehensions as to the required knowledge." Father General, notwithstanding, bade the Father to be at ease. "If our dear martyr" he said, "has helped you so miraculously to get through your examination, it is not to be supposed that he will abandon you now in fulfilling the duties of the profession," so he was allowed to make his profession. I can vouch for the entire accuracy of the narrative. I heard it from Father Ignatius Poczobut—the last of the White Russian Jesuits—and Father Baudiss, who was a novice in Baumgartenberg, heard it likewise from his holy Master of Novices, Father O. Krupski, also a White Russian Jesuit.

Between 1808–1820, as I have heard from our old Fathers, it was a wide-spread custom in White Russia to have small caps made, with which the holy martyr's body was touched. These were worn as a spiritual remedy against all kinds of diseases, especially against head-aches. There is no doubt that this custom was much older, and was brought from Piusk to Polock where it has been kept up till the present day. These small BONNETS were distributed among the faithful, they were made of white wool and bore a picture of the martyr with the inscription, "*Attigit corpus Beati Martyris Andreæ Bobolæ S. J.*"

In 1820 the Fathers of Polock were unexpectedly driven from their home and out of the country by an imperial ukase. They had to leave the holy body in the crypt of their church, where it continued to be honored under the care of the Piarist Fathers, to whom the Russian Government entrusted the church and our college till 1830. On their sudden departure from Polock the Fathers contrived to save the fund that had been collected to promote Andrew's beatification and also all the documents that related to his cult

and the tomb. About this fund and the acts, very interesting details are preserved in the archives at Krakow. It suffices to say here that the papers were carried across the frontier by a scholastic philosopher named Brown, and that only part of the money could be recovered afterwards. In the sacristy of our church we left papers to testify to the authenticity of the treasures we were forced to leave in the crypt, and Ours took care to have them regularly signed by the members of the community that came to eject us, as well as by the Piarist Fathers, all being ratified by the Russian Governor himself. As to the acts of the process of beatification itself, an extract from a letter of Bishop Kasimierz Cieciszowski written in Luck on the 26th of August to Father Swietochowski, the Galician Provincial, gives the following information . . . . . "It is a sweet pleasure for me to fulfil the wish of Your Reverence. I have entrusted to the care of the illustrious captain of the cavalry, named Oskierko, all the pieces relating to the process of the servant of God. These are contained (all original papers) in a well sealed packet."

As the Piarists Fathers in their turn were requested to put the frontier between them and Russia's holy soil, our church came into the possession of schismatic monks on June the 8th 1830, and the college became a military school. The episcopal administrator of the diocese, however, Jan Szczytt, took care to have the sacred relics of the martyr brought to the church of the Dominican Fathers of Polock, where they rest to the present day. Meanwhile Pope Pius the IX. had conferred the solemn honor of beatification on Andrew Bobola in 1853, and the Archbishop of Mohilew, the Right Reverend Waclaw Zylinski, on his pastoral tour resolved on a recognition of the relics, and having renewed the priestly ornaments in which the body was clad he closed the coffin again, sealed it, and left the following account of the proceedings:

Anno Domini millesimo octingentesimo quinquagesimo septimo, mensis Julii die vigesima sexta, Nos Venceslaus Zylinski, Dei et Sedis Apostolicæ gratia Archiepiscopus Mohyloviensis, corpus Beati Andreæ Bobola S. J. Martyris, apud Janoviam anno 1657 pro Christi fide consumpti, Polociam anno Dni 1808 translatum, et prius in ecclesia PP. Societatis, nunc vero in ecclesia parochiali PP. ordinis Prædicatorum reconditum et visitante populo religiose conservatum, una cum testimonio de authentia eiusdem in charta scripto, auctoritate

Ignatii Dederko, episcopi Minscensis, tempore visitationis nostræ generalis revisimus et ob maiorem decentiam et cultum illud honeste de novo ornatum, vitreo coopertorio claudi, sigilloque nostro muniri voluimus.

The Dominican Fathers remained in possession of the holy body until the year 1864, and then were driven out of the country, their cloister and church being given to the secular clergy. About this Moscovite proceeding we possess at Kraków a very curious document, an oral relation of the event by one of the secular priests, an eye-witness. During the year 1866 there came to Polock from St. Petersburg an imperial commission to which belonged a general of the Russian army and a high civil officer, in order to enquire about the relics of the Blessed Martyr. It was the famous Murawiew who had set the affair on foot. The priest Jurkiewicz had to give up all the papers concerning the relics, and they gave him in return a receipt in the Russian language. When our two inquisitors were going through the church, without any notice, suddenly a stone fell from above, leaving however no gap in the ceiling, on the head of him who meaning to be caustic had just been remarking: "Now then that is the way the Poles (a generic name for Catholics) make saints," to which though he afterwards added, "How now! it seems as if one ought not to joke about them." The priest Sienicki who also was present, and went for a bandage to dress the wound, testified also to this extraordinary fact.

Mr. Rusiecki, to whom we are indebted for these particulars, on his journey through White Russia, drew some sketches that are of interest for the history of Blessed Andrew Bobola. They are at present at the residence of St. Barbara in Kraków. One of them represents the column that was erected at the spot of the martyrdom in Janow in memory of the heroic death. A second represents the crypt of the Dominican Church in which the holy body still rests, a third represents the incorrupted body itself. The face has a suffering expression, the mouth is open, the teeth have been knocked out, the nose fully cut away, and the left eye torn out.

Finally in 1896, the Right Reverend Francis Albin Symon, then suffragan Bishop of Mohilew, now Archbishop of Attali, decided on a new canonical visitation of the holy relics. From an autograph letter of his Lordship to Father Bzowski we extract the following

particulars, for they give us a graphic description of the present state of the body:—

"During my tour through the diocese in 1895, I arrived at Polock, and found the coffin in which the holy body rested was becoming inside so dirty, on account of the dust penetrating through the edges of the pane of glass, and the garments of the martyr so spoiled and worn, that I advised the parish priest to pay attention to it and told him of my intentions. I was to come back the following year purposely on a new canonical visit. The parish priest when I returned in 1895 had provided a handsome red chasuble with accessories, while the ladies of the town procured all the linen ornaments that were wanted. I was in fact rather perplexed with their very numerous offerings and with their ardent prayers that the martyr might be clad in something given by this or that lady, so I decided to take from one the alb, from another the amice, from a third the cingulum, etc. On the 13th of July, after saying holy Mass, accompanied by all the priests and clerics, numbering about ten, we went down processionally to the crypt chanting *Deus tuorum militum*, and while the people continued singing hymns and songs I proceeded to open the tomb. I broke away the seals that Archbishop Zylinski had put on the relics in 1857, and took the biretta from the martyr's head, which is still in a perfect state of preservation. Then I took off one after the other the priestly ornaments which had only been laid on the upper part of the body, but nevertheless so that it seemed really robed in them. The whole skeleton laying bare, I saw how the darkening skin adhered closely to the bones. We had now to take the body out of the coffin, in order to brush and clean the wood perfectly, but the priests who were present retired with holy terror and none dared to touch the body. I therefore alone put my hand under the back-bone, lifted the relics half-way and wound all about them a fine linen cloth, and so wrapped up I laid them down on a table that had been prepared near the tomb. During this clothing I noticed that the skin had entirely disappeared from the back, and that the ribs and bones were only held together by the parts of the skin adhering to the breast and the sides. The cotton wool at the botton of the coffin was removed, it being quite dark from the dust, and at the request of the priests I let them distribute it to the people, who asked for it earnestly and received it with testimonies of the

greatest respect and veneration. I also gave them a part of the priestly garments, but kept another part for the church, so that future generations may also have their pious desires cared for by the priests of the parish.

"Meanwhile the coffin having been cleaned and scrubbed out, we put into it a new layer of cotton wool and a linen sheet. Then I extended in it the holy body of the martyr just as it had been and arranged all as it was formerly. Some little parcels of the bones I took away intending them as a gift to the curia of the diocese, drew up an act of the visitation and proceedings, put it into the coffin, drew a silk thread over the body and sealed it with my seal. From the testimonial document of Archbishop Zylinski I learned that besides some small particles of the bones, one of the palms of the holy martyr had been removed and given away as a relic. I thought this an ill considered act, but one day being in Rome, I found in possession of Archbishop Piffezi, custos of the Papal sacristy and his Holiness' shrine of relics, this palm of blessed Andrew's hand, set in an artistic reliquary, which had been offered to Pope Pius IX. in 1862 by Archbishop Zylinski."

Finishing this short relation, Monsignor Symon remarks: "I must not forget to mention how the solemnity of the act, but above all the the pious and deepfelt devotion of the Poles to blessed Andrew, moved me all the time so intensely that I almost broke into tears."

Father Wall finishes his article by mentioning a rescript of the Secretary of the Congregation of Rites, written in 1879, which testifies to the existence in Rome of a fund for the promoting of Blessed Andrew's cause, and he quotes a letter from Father Negroni to a Polish priest, who would have liked to see the canonization pushed on, but who was reminded by Father Negroni that new miracles duly authenticated were the first requisite if this wish had to become a reality.

Does Blessed Andrew still work miracles at Polock? We do not doubt it, but under the heavy trials and reign of terror which up to now have been weighing on Catholicism in Russia, it has been impossible to think of procuring regular and canonical informations. The Lord knows the time of his favors and graces, but now that the Uniates may hope for better treatment, and that the Catholic Church is about to reenter openly and unfettered into the dominions of the Schismatic Czar, we should earnestly pray the holy Martyr that he

may bless all Catholic endeavors, and extend his protection over the people he loved so much and for whom he so cruelly suffered.

In America there are about two million Poles; have they forgotten their holy Martyr? The provincial Synod of Przemysl in Galicia, held in 1902, decided on promoting the canonization of Blessed Andrew Bobola. The Poles all over the world, the Galician Province, and the whole Society, should do something to advance the cause. Blessed Andrew will not be invoked in vain as is shown by a most astonishing cure of the mother of one of Ours, through the Martyr's merits. The Lady herself testifies to the fact in a letter given by Father Wall.

D. A. STRACKE, S. J.

THE SOCIETY IN EXILE AT JERSEY

The earnest prayer and ardent desire of St. Ignatius were, that the Society he had founded and loved so well might never be without the cross, that persecution should be its constant portion. Some Provinces of the Society have profited by their Father's prayer more than others, France especially of late years has been signally favored, more than once in the last forty years she has had to see her finest colleges dismantled, her sons driven into exile. If ever the English speaking Provinces of the Society are deemed worthy of a like honor, it will be no small comfort and source of strength to them to remember how heroically our French Fathers and Brothers went through the ordeal of persecution, their example will be to them the strongest of incentives to battle against adversity, to show themselves worthy of such noble confreres.

Thoughts similar to these forced themselves upon my mind a few months ago whilst spending some time with our exiled French Fathers in Jersey, and it occurred to me that it would be very interesting to the Society at large to know how well they have grappled with unheard of difficulties, how even in a foreign hostile land they have shown themselves worthy of the palmiest days of the Society by the Institutions they have there, not only called into being, but made to flourish.

Although some notice of our Fathers' work in Jersey has

already appeared in the WOODSTOCK LETTERS there has been such a development of it since that time, and so many heretofore unpublished facts in reference to their first arrival have come under my notice, that I feel assured no apology is needed for again introducing the subject. It will be the best to go back to the beginning, since by such a course we shall best appreciate the difficulties that confronted our Fathers and be all the better able to thank God for the joyous sight that now meets a Jesuit's eye in the Island of Jersey.

In the year 1880 the first exodus of the Society in latter years took place in France; under Gambetta they were driven out. Where were they to go? Would they be welcomed in foreign lands as those should be welcomed "who suffered persecution for justice sake." Their first experiences were not encouraging. They determined to make the Island of Jersey their home, but no sooner was the project hinted at, than a howl of hatred rang throughout the whole place. All sorts of strange stories were set afloat, credence was given to the silliest utterances, rumor had it that the coming Jesuits were monsters, that they were a disgrace to humanity, in fact, as one of our Fathers remarked, "what was said of the Society on the first coming to Jersey, was like what was said of the early christians by the Pagans." For example it was published in the papers at the time, and they are still to be had, that ladies ran from their parlor windows in terror and hid themselves in the basements of their houses, when it was told them that Jesuits were passing by in the street. Another story had it, that a young Jerseyman walking at midnight along the sea side (rève d'azette), met a band of Jesuits at that unseemly hour, and that one of the latter being asked what he and his companions were doing at so strange a time, got for an answer the mysterious reply: "Nous nous occupons de notre ministère." It is also said that people went out to see the Jesuits bathe in order to judge for themselves if there was any sign of a cloven foot. But others went farther still and gave expression to their feelings regarding the Jesuits in a more telling way than looking upon them as demons incarnate; one man was brought up in court for assaulting twenty of them, six of whom he cut across the face with a whip. When prosecuted and convicted for his ruffianly assault, he tried to excuse himself by saying he had been told that Jesuits were out-and-out scoundrels,

that they were actually in the habit of killing children and eating them.

When such were the ideas regarding the Society in the Island in which they were seeking hospitality, we need not be surprised at any action taken by its people to prevent the permanent stay in their midst of guests so undesirable. Accordingly when it was certain that our Fathers were actually in the Island, bigotry became rampant, a society of Protestants called "The Jersey Protestant Defensive Union" was formed with the avowed object of defending the Island against "the attacks" of the Jesuits. But it was soon found out that the battle was all one-sided, that as the Jesuits, so far from attacking anyone, were all peaceful law-abiding men, the fight consisted in the abuse lavished by the party "of law and order" on their supposed opponents. Such a mode of warfare was too much even for bigotted Jerseymen, ridicule killed the scheme, and though our opponents retired crestfallen, they succeeded in making things very unpleasant by the hard and bitter things they said against us. The effect produced by their ravings soon showed itself, two bills were introduced for discussion in the States (Parliament) in 1880 and 1883 by a Protestant Rector (one of the twelve representatives who make up the Governing Body), the objects of which were to authorize a visitation of our house, the "Maison St. Louis," at any time by Government officials. What such a law would lead to is only too evident from the painful experience in France, when the authorities got licence to inspect religious houses at pleasure. But fortunately the schemes of the wicked were defeated, for Father Purbrick then Provincial in England came to the rescue. He wrote letters to the papers in England protesting against such a breach of liberty in a liberty-loving country, and thereby raised such a storm of indignation that the plot failed. Fortunately also the then Governor of the Island, Nicholson by name, visited our house "St. Louis," and became the stanch friend of our Fathers. All the local papers published accounts of the visit, and this show of friendship by so distinguished an official had its effect also in helping the rejection of the hostile bill.

But though the bill was rejected, our enemies continued to make things unpleasant for us. One of the most conspicuous and ardent amongst them was a Rector, named Martin, an apostate I believe. He presented a petition in favor of the noxious law signed by thousands of

persons; it is said the roll of paper containing their names was forty feet long. But all their efforts were unavailing, the majority in the Legislature refused to become persecutors.

An interesting incident in connection with the Salvation Army may here be mentioned. An apostate, who had been a servant in some capacity in a Monastery in France, came to Jersey and enrolled himself amongst the followers of General Booth. But the fraud was found out and held up to public execration by the pastor of the Irish church in Jersey, Dean McCarthy, the immediate predecessor of the present highly esteemed Parish Priest, Father Hoorigan, an old pupil of Ours at Tullabeg and lifelong friend of the Society. The Protestants bitterly resented the friendly action of the Dean, they could not forgive so influential and highly esteemed a man for making the cause of the Society his own, with the result that he together with our Fathers were attacked most savagely by a ruffianly Protestant Minister. A series of letters were published by both the Dean and the Protestant champion—a most interesting series—but the Dean's keen logic and Irish wit were too much for his adversary, and as is said in the Island he simply "knocked the fellow into a cocked hat." In speaking of Dean McCarthy, it will not be out of place to say that our Fathers in Jersey hold his memory in the most precious remembrance; they wish the fact to be publicly known that their gratitude to him is unbounded for an invariable kindness shown to them on every occasion, and for the stanchest devotion manifested when devotion was most needed. By word and pen he was ever ready to defend them, making for himself thereby very bitter enemies. But he heeded not their vicious shafts either spoken or written, they rather stimulated him to greater efforts on our behalf, and to neutralize completely all venomous efforts against us he brought about the visit of the Governor of the Island mentioned before—a visit that settled the status of the Society in Jersey. The friend of the society in life, the old Dean would still, even in death, show his devoted love for it, his dying wish was that "he might be buried side by side with the Fathers whom he had always defended." His wish was gratified; side by side with them he sleeps the sleep of the just.

It will not be uninteresting now to say something in particular of the first coming of the Society to Jersey,

and of the magnificent houses they have either made their own or built from the foundations. The present Scholasticate, "Maison St. Louis," was originally built by a company as a Hotel, and a very complete, perfect one it was. It had however one very serious drawback, it was too far removed from the centre of life in the Island, with the result that it did not meet the success its charming grounds and costliness of structure led its founders to hope for. It was accordingly offered for sale at a very opportune moment for the Fathers of the Paris Province, who had then been driven out of France, and who were in consequence on the lookout for some suitable place that might be utilized as a scholasticate. The Hotel and its grounds were bought for the Society, the deed of sale being made out in the name of a Father of the English Province. The place for their reception having been in a short time made completely ready, our Fathers and Scholastics started from France in small bands in June 1880, until finally in September they numbered about two hundred. The difficulties inseparable from founding a new community, especially a large scholasticate and carrying it on in a strange hostile country may be imagined, but our French Fathers with the earnestness that has ever characterized them when work for the glory of God has to be done, were equal to the occasion, and as the Beadle's Journal testifies, in a short time after their arrival everything was in perfect working order. The work continues to the present day, the Society driven out of Catholic France has still a happy home in Protestant Jersey, the order of time for studies is a well-filled one, very complete as well as carefully mapped out. Besides the ordinary scholastic Philosophy and Physics there are some excellent "cours" of Geology, Mineralogy, Biology and Chemistry, thanks to two Professors who are especially devoted to science, and to the zeal with which French Scholastics take to specializing in these subjects. Their practical interest in their work is constantly manifest, scholastics are frequently to be seen, geological hammers in hand, testing the different stones in the Island, whilst their devotion to work is stimulated by a well-filled Physics Hall which the inmates of the house have at their disposal. Nor are languages forgotten, there are "cours" of Hebrew, German, Arabic, Italian and English for those who wish to avail themselves of them.

A very fine observatory has also been erected by our Fathers within the grounds of the scholasticate, and this

observatory owing to its height and singularly elevated position, is admirably adapted for most accurate observations. The Tower itself is a hundred and seventy feet above the ground on which it stands, and its location being on the southern edge of the plateau of Jersey, its total height above the town of St. Helier's (the chief town in the Island) is three hundred and sixty four feet. Since the year 1894 Meteorological Bulletins have been published annually, and from the reports therein contained, the Director of the Observatory, Father Dechevrens, has published a most interesting brochure on the climate of "Sunny Jersey." The Observatory and its work hold a very high place in the scientific world, and especially owing to the accuracy with which storms are foretold many a seaman has been saved from a watery grave, many a shipwreck prevented.

Whilst educational matters are thus well attended to, the cultivation of higher things is not by any means forgotten, practical zeal for souls is fostered by means of the "Patronages" connected with various churches. The Oblate Fathers have charge of the French churches throughout the Island, Secular Priests of Irish churches. In those churches the Scholastics of St. Louis minister under the direction of their respective Pastors. Thus for example in the "Patronage de St. Martin" (St. Martin is a small church in the country under the care of the Oblates), a Sunday School and club were organized four years ago by Frère Boffard in order that children might be taught their catechism, the young men brought together and thus kept out of the many dangers to which in Jersey they are exposed. Every Sunday at half past two o'clock work begins, all sorts of games, football, cricket, etc. are indulged in; at half past three catechism commences followed by a short instruction, the day's work ends with Vespers and Benediction. Every year the club is consecrated anew to the Sacred Heart. Sometimes also the club indulges in theatricals, several times a year one of the school rooms is turned into a theatre and on its boards the boys perform very creditably pieces written by the scholastics to which their parents and friends are invited. The work done at St. Martin's is a specimen of what is done in the other French churches, it will be unnecessary therefore to go into details regarding them.

The English-speaking scholastics go every Sunday to teach catechism in the Irish Church as it is called, and very thoroughly they do their work. They are not

satisfied with mere general instructions, they talk to the boys individually both before and after catechism, the effect produced is very marked and is most generously acknowledged by the devoted Pastor, Father Hoorigan. The girls are cared for by Sisters from the convents of St. André. The scholastics are the greatest help to this Parish and its outlying Oratory at Beaumont, they not only catechise as above mentioned, they assist at all special ceremonies during the year, especially during Holy Week; they visit the different families at Easter time and during missions an evangelical spirit is thus fostered, many souls are reclaimed with the result that piety exists throughout the Parish to a very gratifying extent.

Another work of zeal engaged in by St. Louis is the visiting of poor families; it was begun by Father Cistern the Rector in 1897, and has continued most successfully ever since. One of scholastics styled "Le Père des Pauvres" is appointed special director of this most charitable of works and ably is he seconded by devoted confrères. At present twenty-eight scholastics visit ninety-one families, and numbers of these families are not only visited but regularly supported by means of tickets for bread, for coal, and for other necessaries, whilst at Christmas and Easter clothes are most generously given. In passing it may be remarked that the alms necessary for bestowing charity in such abundance are given either by the friends of the scholastics or by the Carmelite Sisters, who are ever foremost in all holy works.

Whilst the bodily wants of the poor are thus through such zealous efforts well cared for, their souls are the great gainers; God alone knows the amount of good done by the scholastics in their visits to the different families throughout the Island. Numberless absentees are through these visits induced to return to the use of the sacraments, families long at variance with each other are reconciled, children are kept from falling under Protestant influences, which in the Island are very strong and very hard to fight against. As may be supposed special care is in consequence taken in preparing children for their first communion, and well have the little ones repaid the zeal of their devoted instructors. The Priests in the different churches generously testify to the great harvest reaped, and during the Lent of 1904 one of them told the Father Minister that it was the visits of the scholastics that prevented a great Methodist

movement from taking any root in the southeastern part of Jersey.

I have left myself little room to speak of the other good works done by our Fathers in their exile. They have built a magnificent College (close by the scholasticate of St. Louis) called the "Bon Secours." In it they have the sons of the oldest families in France, friends of the Society who even in adversity are true to it—adjoining the college is the Novitiate for the Province of France. The boys in the college are certainly well trained not only in letters but in practical piety. They have amongst them a kind of St. Vincent de Paul Society; they share their pocket money with the poor, they go amongst them and show the greatest interest in their temporal and spiritual well-being.

Thus do our Fathers, though in exile, still work A. M. D. G. As I said in the beginning the whole Society has a noble example in our well-tried French Fathers; they may be prevented from working for God at home, but zeal is unbounded, and what France has lost, other places, especially Jersey, have gained.

Why is Jersey so hostile to the Society? And hostile it is to such an extent that, although the presence of our Fathers there is a source of immense income to the Island, its people, I was told, would gladly forego all the money they make by them, if they were only rid of the Jesuits. The reason for this great dislike is that bigotry seems ingrained in the people. The Island is divided into twelve parishes, the Rectors of which are the real rulers of the people and they keep alive a spirit of intolerance that is sure to show itself whenever there is question of any concession to Rome. The people of the Island also invariably stood by England; French though they were, they followed her in everything, even in her apostacy, but though England grows more liberal, Jersey still fosters the old spirit, and is now as bigotted as she was when she gave up her Catholic birthright three hundred years ago through her loyalty to the nation to which she has ever clung so tenaciously.

J. WALSHE, S. J.

Dublin, March 21, 1906.

THE RETURN OF THE JESUITS TO THE IROQUOIS MISSIONS

Late in the spring of 1902, it began to be whispered about among Ours in Montreal, that negotiations were under way looking to a return of the Society to the old Indian Mission of St. Francis Xavier at Caughnawaga, better known perhaps to readers of the Relations, as the Iroquois Mission at Sault-Saint-Louis. When it is remembered that this is a portion of the immense field once cultivated by the Jesuits of New France, a relic of the Old Society which the vicissitudes of time have left in almost the same condition in which it had been when the last Jesuit missionary died in the old residence at Caughnawaga, it will easily be understood that this bit of news created quite a ripple of excitement, and that the result of the negotiations was awaited with the keenest interest. The very name of Iroquois served to recall that long series of gigantic labors, heroic sufferings and glorious martyrdoms, which won for the missions of New France a place apart in the annals of the Church, and shed undying lustre on the Society of Jesus.

The Iroquois settlement of Caughnawaga was founded by the Jesuits in 1667. It was Father Raffeix who conceived the plan of thus grouping together the converted Iroquois on the banks of the St. Lawrence, in order to save them from the persecution of their pagan tribesmen, and enable them to practise their new religion unhampered. The mission remained in charge of the Jesuits from 1667–1783, that is considerably more than a century. In the latter year, Father Huguet, the last Indian missionary of the Old Society, worn out by a life of labor and hardship, died in the residence at Caughnawaga, committing his beloved Indians to God's care, as no one remained to take his place. The Society had long been suppressed, and the only surviving Jesuit in the Montreal district was Father Well, who was already advanced in years. The mission was thus without a pastor. Two priests from neighboring parishes came, however, from time to time to administer the sacraments and perform the last rites over the dead.

When this state of affairs had lasted for a whole year, the Indians, who were deeply attached to their religion,

could not bear to be any longer deprived of regular religious services. They accordingly sent a deputation to the Bishop of Quebec to beg for a missionary. Their request was granted, and the place left vacant by the Jesuits was filled by secular priests, who retained the spiritual direction of the Indians for nearly three quarters of a century.

In 1855, the mission was confided to the Oblates, who kept it for thirty-seven years and then, in 1892, for reasons which we have not been able to ascertain, handed it back to the Archbishop of Montreal. For four years before this, however, and in anticipation of the change, Father Forbes, a young and talented secular priest, full of zeal and energy, had been living at Caughnawaga with Father Burtin the last Oblate missionary, and assiduously studying the Iroquois language. On the departure of the Oblates he was thus in a position to carry on the work, and did so very effectively for nearly ten years. From the very start, however, it was clearly understood that his stay at Caughnawaga was to be merely temporary. Long before this period had elapsed, therefore, His Grace, the Archbishop, had been considering the advisability of transferring the young missionary to a more important post, not only as a reward for his devoted labors, but also in order to employ to better advantage the excellent administrative abilities of which he had given proof.

Before this could be done, however, it was necessary to find a successor for him. During the course of Father Forbes's pastorate, various young curates had been sent to him in rapid succession, with the hope that they would learn the Iroquois language, and be ready to replace him when required. One after another, however, they had grown discouraged at the difficulties of the language and had had to be transferred elsewhere. Foreseeing that it would always be exceedingly difficult to have a continuous supply of secular priests conversant with Iroquois, the Archbishop came to the conclusion that it would be much preferable to place the mission under the care of a religious congregation, which can always prepare subjects a long time ahead, and thus have available when they are needed.

His Grace accordingly offered the mission to the Oblates, who had been the immediate predecessors of the secular priests. The former pastor, Father Burtin, was still living, so that the Oblates seemed to be in the best position to accept this post of honor and sacrifice.

Their Provincial would have accepted it very willingly, but the Rev. Father Assistant of the Congregation, who was then in Canada, refused his consent, alleging that the reasons which had led the Oblates to give up the mission in 1892, still existed.

Disappointed in this direction, the Archbishop turned to the Jesuits whose predecessors had founded the mission and directed it for more than a century, and who, in consequence, seemed to have the first claim on it after the Oblates. On account of the many sacred ties which bound the Society to Caughnawaga, His Grace felt sure beforehand that his offer would not be refused. As he had foreseen, the Rev. Father Filiatrault, then Superior of the Canadian mission, was delighted at the prospect of seeing this relic of the past again in the keeping of the Society, and expressed his gratitude to the Archbishop for the offer. Before accepting definitely, however, he resolved to make the inquires usual in such cases.

The offer was made on the first of March 1902. On the fifth, Rev. Father Superior went in person to Caughnawaga, to examine the state of the mission, the surroundings of the missionary, and the means available for his support. After a thorough examination, he saw that, while there were drawbacks and inconveniences of various kinds, the post was yet a desirable one from several points of view. For besides the rich harvest of souls waiting to be garnered, the field was big with opportunities for the practice of the lowly virtues of humility, abnegation and self-effacement, with no one but God alone for witness. Caughnawaga, it is true, is only ten miles distant from Montreal, and is surrounded by civilization on every side; yet the missionary, buried with his little flock, lives with it, sees nothing but it from morning to night. It is as if he were shut up in a little world of his own, a world whose ways of thinking and doing are different from the ways of thinking and doing of the world about it; a little world into which the noise and bustle of the great world without scarcely ever penetrate. Difference of language is always an effective barrier between neighboring peoples; this is especially true of Caughnawaga and the country which surrounds it.

Pleased, as we have seen, with the prospects Rev. Father Superior proposed the matter to his consultors on the 6th of March, and found them unanimous in advising that the Archbishop's offer be accepted. The

matter was then referred to Very Rev. Father General who in a first letter dated April 12, 1902, wrote as follows :—

" Placeret mihi valde ut suscipiatur Missio ista (de antiqua missione Sault-Saint-Louis nobis oblata) : nec obstare debet linguæ difficultas, quæ sicuti in aliis missionibus Societatis, constantia et bona voluntate superabitur ".

The final approbation was given in a letter dated June 20, which contained the following beautiful words :—

" Licebit Missioni Canadensi antiquam Societatis Missionem Sault-Saint-Louis suscipere, ubi occasio erit Patrum antiquæ Societatis præclare et heroice gesta imitandi renovandique : et precor Dominum Nostrum ut generosum hoc sacrificium uberrima sua benedictione coronare velit ".

On Aug. 6, 1901, Rev. Father Superior went to Caughnawaga to install Father Samuel Granger the first Iroquois missionary of the New Society. By a series of remarkable coincidences, this was the eve of the Octave of St. Ignatius, and also the eve of the anniversary of the re-establishment of the Society throughout the world. So that, next morning, Father Granger was able to say the Mass for the Feast of St. Ignatius, return thanks for the re-establishment of the Society, and also for its return to this little out-of-the-way corner of the world, so rich in associations dear to the heart of a Jesuit.

Besides helping the parish priest in his work, Father Granger's principal occupation was to be the study of the Iroquois language. He set to work therefore with a will spurred on by the thought that his teacher, Father Forbes, might not be left to him very long. Things went on very much as usual in the parish, the Indians being utterly in the dark as to the impending change. They had, of course, noticed the coming of a new curate, but had attached no importance to the fact, taking him for an ordinary Black Robe " ratsihenstatsi" and not dreaming for a moment that this time it was a " ratsihenstatsi onwe ", a true Black Robe, the name by which they distinguish the Jesuits from the secular priests. The costume of the new-comer, it is true, excited some little curiosity, and one object in particular attracted their attention—the rosary which he carried at his girdle. On occount of this peculiarity, the Indians, among themselves, gave him the name of Rorensakehte ", that is " He who wears the beads ".

Wishing to pave the way for his approaching departure, Father Forbes took advantage of the New Year's visits to hint discreetly at the possibility of his having soon to part from his dear parishioners. These hints, guarded though they were, excited the alarm of some of his best friends. A meeting was called, and after some deliberation it was decided to send a delegation to the Archbishop of Montreal, to beg of him not to deprive them of their missionary. His Grace, quite accustomed to such demonstrations, and knowing moreover the fickleness of these grown-up children, could easily have made some fine promises without in any way compromising himself, and safely left it to time to change their impressions. Under the circumstances, however, he preferred to settle the matter once for all. So taking a decided tone, he said that he himself should have wished to leave them their missionary, but that he found it quite impossible to do so, and that as soon as Father Granger had learned the language, he should take Father Forbes's place. Then in order to give greater weight to his words, and to make a deep and lasting impression on their susceptible imaginations, he adopted the high-flown and picturesque diction so dear to the Iroquois heart and added with great solemnity: "It is as impossible for me to change my decision as it would be for the mighty St. Lawrence to flow backwards up the Rapids of Lachine from Montreal to Caughnawaga. I have spoken".

The comparison produced its intended effect, and the deputation, crushed and overcome, understanding now that it was utterly useless to insist any further, returned sad and crestfallen to Caughnawaga. On their arrival they related what had taken place. Immediately one of the most influential of the Indians came secretly to Father Granger and laid the whole matter before him, even offering to head a counter-deputation to the Archbishop, so as not to leave him under the impression that the Iroquois were opposed to the Jesuits. Father Granger refused to entertain any such proposition; on the contrary he praised the Indians warmly for having wished to retain their pastor, and said that they had shown their gratitude and love in a way which did honor both to the missionary and to themselves. Nothing further was heard of the incident. Too much importance should not be attached to it, nor should it be taken as an indication that the Iroquois in general were opposed to the return of the Jesuits, for, as a matter of fact,

it was the doing of a few individuals only, and the affair is related here simply as a curiosity.

On the 26th of April, Father Granger was solemnly adopted into the tribe in a public function known as the "Iroquois Baptism". This is an honor which the Indians always pay to their missionaries, and which they occasionally confer on persons of distinction who come to visit them. For example, Father Granger had a companion in the person of Theodore Botrel, the celebrated Breton minstrel, whose songs, almost as popular in the province of Quebec as in Brittany itself, breathe the loftiest patriotism and the purest Christian spirit. The ceremonies were carried out to the letter, with songs, war-dances, shouts, contortions of various kinds, and speeches. A full description of these was given in THE WOODSTOCK LETTERS for May, 1905, to which we refer our readers for further details. According to custom, a name was given to the Father, by which he should henceforward be known in the tribe. By a delicate attention on the part of the Indians, the name chosen was "Kenwenteshon",— "The day that knows no waning"—a name once borne by the martyred Father Jogues. Thus was the first Iroquois missionary of the Old Society made to live again, as it were, in the person of his successor the first Iroquois missionary of the New.

Scarcely nine months after Father Granger's arrival at Caughnawaga, came the unexpected news of Father Forbes' appointment as parish priest at St. Anne. This sudden appointment came as a surprise to everybody, but to none more so than to Father Granger, who knew of course that a change might be expected soon, but not, he hoped, for several months at least. There was no help for it, however; Father Forbes immediately began to pack up, and a week later quitted the presbytery, leaving the parish in charge of Father Granger.

The new parish priest's position was difficult in the extreme. He was as yet little more than a stranger and had acquired but a mere smattering of the very difficult Iroquois language, which, under ordinary circumstances, requires four or five years of hard work and daily practice for its acquisition. He must often therefore have felt serious misgivings at the thought of the responsiability weighing on his shoulders, and of the difficult task which lay before him. As a matter of fact, even in the very beginning some of the Indians, displeased at the departure of Father Forbes, who knew their language so well, were not at all inclined to be sympathetic.

And really if we look at the matter from their point of view, we can easily understand that these poor people should have felt some dissatisfaction at the loss of their former pastor. Accustomed as they had been for many years to have missionaries who knew their language perfectly, and were personally acquainted with every individual in the village, it certainly was rather hard on them to find themselves suddenly left to the care of a comparative stranger, who could only with the greatest difficulty stammer out a few broken words of Iroquois. On Sundays especially, instead of hearing a sermon given with ease and elegance, they had the prospect of listening for a long time to come to the reading, necessarily slow and imperfect, of old sermons written by former missionaries. Father Granger understood all this perfectly well himself, but with all his zeal and good-will he found it impossible to mend a situation which was not of his own making.

To make matters worse, idle rumors went about from time to time which gave rise to a certain amount of mistrust and suspicion. For example, it was reported one day that the Jesuits, who, in the olden days, had been seigniors and proprietors of the whole reservation, intended to try and recover their former rights, take over all the property and keep the Indians simply as tenants-at-will. The rumor seemed all the more plausible to these simple souls, from the fact that a state of affairs similar to that which they feared, already existed at Oka, a reservation not many miles distant, where the Sulpicians are seigniors and sole proprietors of all the land, and the Indians, consequently, but simple tenants.

In order to have their fears set at rest, some of the Indians were anxious to hear Father Granger's views on the subject. One of their number has in his possession an old parchment which is either the original, or a copy of the original, deed of concession of the seigniory of Sault-Saint-Louis to the Jesuits together with the conditions on which permission to reside on the reservation was granted. This Indian was chosen as ambassador, and sent to interview Father Granger. Arriving at the presbytery he handed the document in question to the Father with the inquiry (the Indians invaribly *thee* and *thou* everybody) :—

"What dost thou think of this? Is it true that all the land belongs to thee, as is said in this piece of paper?"

Then pointing to one of the articles which states that no drunkard shall be tolerated on the reservation, he enquired anxiously,

"Shalt thou insist on this article?"

Father Granger, knowing that his answer would be immediately repeated and commented on throughout the reservation, determined to reply in such a way as to leave no possible room for doubt as to what his real sentiments were. He accordingly declared explicitly that all the former rights of the Jesuits on the reservation had long since lapsed, and that, if by any possible accident some of them still remained, he now solemnly renounced them forever. Then in order to send his interviewer away as happy as possible, he began to examine the old parchment with admiration, congratulated the owner on having such a beautiful "piece of paper", advised him to take great care of it as it was precious, and even offered to keep it safely for him in the presbytery. But the Indian would not part with it even for a moment, and left perfectly satisfied at what he had heard, and immensely proud of the fact that he was the owner of a "piece of paper" which could thus excite the Father's admiration.

In spite of the difficulties I have mentioned, however, it would be a great mistake to imagine that there was nothing else but gloom during those early days, for even from the very beginning there were frequent gleams of sunshine. There was, it is true, a little band of malcontents, but the large majority of the Indians were well disposed, and often showed their sympathy in a very practical way, by bringing little presents of fish, maple syrup, cakes, and Iroquois bread to the presbytery. There was even talk of taking up a subscription to buy the missionary a horse. But usually there are serious drawbacks to accepting such a present from the Indians. Some of these simple souls, it seems, after having contributed to buy the horse, would consider themselves as in some sort part-owners. This being the case, it would be quite clear to them that they had a right to use the whole animal occasionally, for a time proportionate to the amount of their contributions. The parish priest would thus merely have the privilege of feeding the horse, and would be able to use it only when those who had entrusted it to his keeping did not need it. Father Granger fearing such a contingency preferred to forego the dubious advantage of such a present.

As soon as it was learned at headquarters that Father

Forbes was breaking up house, and that Father Granger was about to be left alone, Brother Gadbois, a lay-brother, was sent to Caughnawaga to do the house work and take charge of the garden. He arrived just in time to get a taste of the little trials and petty privations incidental to such beginnings. The late parish priest had nearly finished moving his furniture, and when he himself quitted the house for good the next day, he left it almost completely empty. The change had come so unexpectedly, that every one had been taken by surprise, and there had not been time enough to get furniture from the city. The rooms were quite bare, and for several days the Brother was obliged to sleep on an old broken-down sofa which dated back to the time of the Oblates. The kitchen was as empty as the rooms, and there was not even a stove, till an old, battered one was routed out of an outhouse. To cap the climax, when it was finally set up in the proper place, the Brother was obliged to confess that having hitherto worked in the garden, he had never handled a saucepan

All these inconveniences were accepted very good-humoredly, however, and they disappeared one by one as the furniture began to arrive, and new members were added to the community. On June 25, a cook arrived in the person of Bro. Charles Lavoie, a veteran of the western missions, who had come to spend at Caughnawaga the brief remainder of a life already well filled with labors and privations. He was called to his reward last autumn. On the 27th of the same month, Father Arthur Melançon came to study Iroquois and lend a helping hand to Father Granger in the parish. He had been working in the archives of St. Mary's College where he lived in familiar converse with the great missionaries of the past, when he was somewhat suddenly awakened from dream to reality, by finding himself transformed, on short notice, into a modern Iroquois missionary. The little community was now complete, and the Jesuits had returned to Cuaghnawaga in real earnest.

Since that time, things have gone on very smoothly and the situation of the missionaries, which had been somewhat awkward in the beginning has continued steadily to improve. Thanks to hard, patient, work, the difficulties of the language are being gradually overcome, and it looks as though the mission would not soon again suffer from lack of laborers; for besides the two Fathers, there are now three scholastics—one theolo-

gian and two philosophers—hard at work at the language, so as to be ready whenever they may be needed. Judging by the number of volunteers who have offered themselves for this mission, it would seem as though the descendants of that strong, fierce race which exercised such a fascination on the members of the Old Society, had in a marked degree retained that power over those of the New.

May the great Jesuit missionaries of the past, apostles and victims of the cruel Iroquois obtain of the Almighty by their prayers, that in His infinite goodness He would bless the efforts of their humble successors, and shower down abundant favors upon a work undertaken purely and solely for His greater glory!

J. GRAS, .S J.

THE LAST DAYS OF OUR FATHER GENERAL

GREGORIAN UNIVERSITY,
Rome, April 17, 1906

REV. AND DEAR FATHER,
P. C.

You asked for an account of our dear Father General's sickness and I have been putting off my answer from day to day in the hope of having some consoling news. This hope has now vanished, humanly speaking, and your time limit has almost passed. Father Chandlery would have written to you, did the press of business. now more important and time-consuming than ever, permit. Mine will be a poor substitute for his letter, but with the assistance of his notes, which he so kindly put at my disposal, I shall endeavor, as best I may, to comply with your request for particulars.

Since the amputation of his right arm, April 9, 1905, dear Father General has been longing to escape the trammels and to be at rest. This desire, however, though aggravated during the past year by distressing anxieties in the government of the Society, was kept within edifying limits. From all quarters there came letters of sympathy and promises to pray for his health's restoration and so bowing to the wish of his brethren he offered himself generously to continue beneath his very

heavy cross. The suffering of last year will never be fully realized, because he never complained and because, though in constant pain, he attended the community exercises scrupulously and worked with apparently as much ardor as ever. But his desire to be dissolved seems very near realization at present; he is at the climax of a long siege.

On February 11, he was attacked by a severe cold. The Roman climate, changeable in an annoying degree at this season of the year was too much for his worn-out system. For two months an influenza epidemic raged with unwonted severity; the Roman Provincial was at death's door and some fifteen of our community at the Gregorian were confined to their beds with fever. It seemed then but natural that one of Father General's delicate constitution would succumb and he did. He welcomed the new trial with great resignation and when on Feb. 15 he was advised, owing to an increase in his fever, to remain in bed, he obeyed with childlike simplicity and without any sign of impatience. On March 5, he rallied somewhat and was permitted to sit up and read. His reading was mostly from spiritual books and his conversation was that of one waiting and sighing for the summons. On March 20 he was allowed to take a drive in a closed carriage and continued to do so daily, when the weather permitted, until March 30. On this day he returned from his drive in a lamentably weak condition. He struggled with great difficulty to his room and was forced by weakness to retire immediately. On the following morning he told the Brother Infirmarian that he felt the old trouble had returned and was attacking his lungs. Doctor Petacci diagnosed the case and pronounced it congestion due to a cold contracted during the drive of yesterday. The left lung, in which he suffered long ago when studying Theology, was especially affected, the pain was acute and he breathed with great difficulty.

On April 2 the Provincials of the Society were advised of the seriousness of Father General's condition and additional prayers were ordered in all our houses at Rome. The Doctors still had hopes, but owing to the patient's great weakness, they were not without considerable anxiety. Reverend Father Meyer went to the Vatican to inform his Holiness of our affliction and in the evening Monsignor Bressan brought a message of paternal sympathy from the Pope and a special Apostolic Benediction for dear Father General. At 7.30 P. M.,

Doctors Petacci and Macchiafava held a consultation and examined the patient more attentively. They found the heart very seriously impeded in its action but beyond that nothing. For several nights Father General was restless and sleepless, his lips moving in constant prayer and a look of calm resignation on his face. A triduum to our Lady della Strada ended to-day and another one was begun to the Sacred Heart.

During the past few days of anxiety, his Eminence Card. Merry del Val, it is reported, made a personal visit to many of the Convents in Rome and requested special prayers for Father General. The Pope enquired frequently and affectionately about the progress of the malady and on April 5, he sent, for the second time, his Apostolic Benediction. On that day also, telegraph messages were sent to the Provinces reporting the condition as very dangerous. In the evening when Father Chandlery visited the sickroom his Paternity turned to him and said: "Pray that God may take me to Himself."

April 6. Quiet to-day and resting, the result of drug—induced sleep.

April 7. A visit from Doctor Capelli who examined the lungs and tested for tumor, but found no indication. Cardinals Ferrata and Vives called upon his Paternity.

April 8. Doctor Fideli of Pisa came and found the case somewhat hopeful. Fr. General was in a better condition; less pain, breathing easier and more life-like.

April 9. A serious relapse, occasional agonizing spasms caused by the struggle for breath which lasted two days.

April 11. A rally. To some it seemed the flicker before the end.

April 12. Holy Thursday. Renewed spasms and imminent danger. Thus far the Doctors thought there was no immediate need of the Sacraments, but to-day his Paternity requested very earnestly that he be anointed. His request was compiled with and at 7.30 P. M. he received Extreme Unction at the hands of his affectionate Spiritual Father and Admonitor, the Reverend Father De la Torre. The ceremony was very touching; all the Fathers and Brothers of the Curia and of the Collegio Germanico knelt around the sickbed. When the anointing was completed, Father General turned to the community and said;

"My dear Fathers and Brothers, I have not strength enough to address you at any length. I thank the So-

ciety for the charity which in time of greatest need it has shown me. I thank the Fathers of the Curia for what they have done for me, I thank the community of the German College. I beg pardon for all my faults and shortcomings which have been many and grave, both interior and exterior. I ask pardon of the Society and of the Curia, of those especially with whom I had to deal. I have not loved the Divine Heart of Jesus as I should have, I have not honored the Blessed Virgin and St. Joseph sufficiently. I trust that others will, in their fervor, make up for my defect in this matter. I recommend a special devotion to these our heavenly patrons and models. I bless the whole Society." And raising his hand he pronounced with touching fervor the formula of blessing.

April 13. Good Friday. To-day was one of intense suffering for good Father General. In the evening at 7.15 he received the Viaticum and passed a sleepless night. Great difficulty in breathing and apparent danger of suffocation.

April 14. Holy Saturday. The fever gone, but the difficulty in breathing as distressing as ever. A great interior swelling was detected under his left lung, thought to be the dreaded tumor. In the evening Father Secretary was called and received the General's last instructions.

April 15, Easter Sunday. "A sad Easter day," writes Father Chandlery in his diary, "poor Father General is suffering terribly, yet quietly and resignedly. The Doctor came at 11 A. M. and said there was no doubt that the interior swelling is the terrible Sarcoma which has broken out in the left pleural cavity. He added that the end could not be far off. Father Freddi wishes us to begin a second triduum to the Sacred Heart with the invocation of Venerable Father de la Colombière. I stayed with his Paternity from 12.15 to 1.15 and he did not seem to recognize me. Occasionally he speaks in Latin to those about him. At 3 P. M. the community gathered in the sick room to recite the 'Commendatio animæ' as the agony seems to have begun. While reciting the prayers Father De la Torre broke down several times weeping and sobbing. I noticed that Father General made the sign of the cross when the prayers began. Afterwards we each went to his bedside and knelt to kiss his hand. To each he gave his blessing and held my rosary in his hand for a moment or two. He is still fully conscious."

In the evening a special message came from the Holy Father to Father Freddi. His Holiness shared the sorrow of the Society in this heavy trial, he was praying for Father General and again sent him his Apostolic Benediction.

April 16. Easter Monday. The night was passed more quietly than was expected, with no notable change. Father De la Torre spent the whole night at the sickbed. All day long there were visitors at the Curia: Cardinals, Bishops, nearly one hundred in all. In the evening the Spanish Ambassador brought a message of sympathy from the ex-Queen of Spain and enquired in her name, about the actual condition of the patient.

April 17. Easter Tuesday. Gradually sinking. No possible hope, humanly speaking. The Fathers of the Curia are praying hard to the Sacred Heart for relief. Father Beccari, the Postulator Causarum NN. brought to the Curia a relic of Ven. Father De la Colombière and the Fathers again sought comfort in praying to the Sacred Heart. The Students of the German College made a pilgrimage to the "Seven Churches." His Paternity still suffered and prayed. One of the Fathers here remarked to me this morning that "it looked as if God were punishing the Head for the sins of the individual members of the Society." With poor Father General in such agony, the thought arouses one. Several of Ours have offered their own lives to Almighty God for the restoration of the General's health. Father Chandlery thinks that his Paternity used to pray for a painful death.

April 18. Last night was a prolonged martyrdom. The sufferer lying on his left side, groaned and muttered prayers continually. "O Sacre Cuor di Gesù, Madonna, Madre di Dio, San Guiseppe, Sante Padre Ignazio" and similar devout ejaculations showed that his heart was in Heaven with the Saints. The Fathers who kept the night watches suggested prayers and he repeated them fervently. "Cor Jesu, salus in te sperantium, Cor Jesu, spes in te morientium" gave him evident comfort and he repeated the words continually. When asked if he needed anything his invariable reply was, "Bene, bene; Gratias, gratias." At one time he was heard murmuring "Bene" over and over again as if to comfort those around him.

Doctor Petacci's bulletin this morning read as follows: "Non ostante la grande resistenza organica del Reverendissimo Padre Generale, le forze vanno lenta-

mente abbassando, e si puo prevedere non lontana la perdita della sua preziosa esistenza."

The Doctor's fear was but too well grounded. At 11.20 this morning Father De la Torre was in the sick room. He asked and received the General's blessing, but noticing a change he informed the Brother Infirmarian. The Brother realized that the agony had begun and called the community for the final prayers. The agony was short and peaceful and at 11.30 o'clock the great soul of Father General broke the ties which held it captive and departed to a better world. Those who knew him intimately speak of him as a great saint and all weep for him as for a father. I have heard many edifying ancedotes of his life, which, I am sure, will be published by those intimate with him. Of these the Reverend Father Chandlery, who for eleven years accompanied his Paternity on his daily visits to the Churches when the Forty Hours of Devotion were on, is perhaps the best informed. At present however he is grief-stricken and worn out from watching as are all the Fathers of the Curia.

Of the many messages of sympathy received during the past few days I choose the following as instances. From the Holy Father: "Father General's death will be a great loss to the Society and to me. He was a man of extraordinary gifts. The Society has a reserve of men to call upon for General, but it will be difficult to find one like Father Martin." Cardinal Vives said: "The members of the Society may love Father General as much as I do, but none of them can love him more."

The English Sisters at Rome sent a letter on the morning of the 18th, promising to remain all night before the Blessed Sacrament in prayer for Father General's recovery. Their generous offer was rendered unnecessary by the holy death at 11.30 A. M.

April 19. The remains were carried to one of the spacious parlors of the Collegio Germanico and the doors opened to visitors. Thousands came to honor in death one whom they loved either from personal acquaintance or because he was the General of the Society of Jesus. Cardinals, Bishops, Heads of Religious Orders, Religious and lay people came in great numbers. Some newspaper men presented themselves with cameras, but were not allowed to use them. They asked on all sides a variety of questions which manifested a thorough ignorance of the work of Ours generally and particularly in Rome. The subsequent paper accounts varied in

tone; in most cases they were mere statements that the 'Black Pope' was dead, but in one paper, edited by a Jew, occasion was taken to vilify the Society and to depreciate the career of the departed one. This particular account manifested a degree of ignorance equalled only by the malice of the writer. Were Father General alive he would have prayed for the unfortunate, for it was a constant practice of his to pray for our persecutors.

The room, in which the remains were laid out, was draped in black, palms and candelabra surrounded the catafalque and a single white lily lay at the feet of the corpse. Many touched the hands and vestment of the dead with their beads and holy pictures. All in all it seemed as if prayers were being recited to and not for the departed General.

On Friday April 20 a solemn requiem Mass was celebrared in the chapel of the German College. Besides our Fathers and Scholastics there were some few externs present, mostly religious. I do not think the time of the services was announced. Obscurity and quiet was sought and obtained. After the Mass the hearse, a very plain one, bore the remains to Campo Santo and the Fathers of the Curia and some few followed *a longe* in carriages. Some time next week solemn services will be held in the Gesù. The General of the Dominicans will sing the Mass and thousands it is expected will attend.

Your Reverence's humble servant in Xto.,
DENNIS J. KAVANAGH, .S J.

FATHER CHANDLERY'S ACCOUNT

In a personal letter to the Editor of the LETTERS Father Chandlery describes these last days as follows:—

The poor sufferer lingered on in agony till April 18th, in great pain from the pressure of the tumour on the heart and the difficulty of breathing: he seemed fully conscious all the time (except at rare intervals) and his lips moved in continual prayer. At 11.30 A. M. on the day mentioned the end came, when his soul released from its long and painful martyrdom passed into eternal rest. We were all kneeling round his bed, many of us in tears. His death was most peaceful: he retained consciousness to the last, being able to make an act of contrition ten minutes before he died. Poor dear Father General, may he rest in peace, and may eternal light shine upon him! He loved the Society intensely and laboured for it unselfishly during years of great

physical and moral suffering, and used often to say that there would be no rest for him till death came. His heroic constancy during his long and terrible illness drew all hearts to him in tenderest sympathy.

After death his features wore a placid, beautiful expression, as though he were peacefully slumbering, and a smile seemed to linger on his lips as though he were repeating to himself his favorite word, *Bene.* (Dicite justo quoniam bene. Isai 3).

That evening a sealed letter of the late General was opened in presence of all the Professed Fathers of Rome who could attend. It contained the appointment of Father Freddi, Assistant for Italy, as Vicar General with power to carry on the government of the Society till a new General is elected.

On April 19th the body was exposed in the College hall, which had been transformed into a mortuary chapel, and crowds came to pray for his eternal repose, among them being Cardinals, Bishops and Heads of Religious Orders. The remark made by all was, "How noble and beautiful he looks in death."

Some unknown person placed a large and beautiful lily at his feet. Such an offering seemed almost inspired, for it is the belief of those who have known him from boyhood, that he carried his innocence unsullied to the grave.

At 9 P. M. the body was carried by the Brothers of the Curia to the College chapel, the Fathers accompanying it with lighted torches and reciting Psalms.

The Holy Father sent on the evening of the 19th a written message of tender condolence, saying that he had offered Mass for Father General and that he blessed the Society from his very heart.

On Friday, April 20, the Dirge was sung by the Scholastics of the Society, in the chapel of the Collegio Germanico, and this was followed by solemn Requiem Mass and the Absolutions. The body was then conveyed to the cemetery of San Lorenzo, followed by six mourning coaches containing the Vicar General, the Roman Provincial, the assistants and Substitutes, the Rectors of our Roman houses and a few others. Many Fathers, Scholastics, Brothers and Germanico students followed on foot. There with many prayers and tears we laid our beloved Father to rest in the Society mortuary chapel, and after seeing the loculus closed, returned home consoled by the thought that his blessed soul was with God, but saddened by the reflection that the dearest and best of Fathers had been

taken from us. The Queen of Spain sent her representative to the funeral. She had sent him to the College every day for about a week to obtain for her information regarding Father General's state.

Good Father General has passed to his rest followed by the prayers and blessings of his children: even the liberal anticlerical papers of Rome and Paris all speak kindly of him, though some have cutting remarks about the Society.

The Pope referring to Father General's death said that he was a man of extraordinary ability; and that although the Society had a reserve of noble men, it would be hard to find one like Father Martin.

Yours very sincerely in Xt.,
P. J. CHANDLERY, S. J.

Rome, 25 April, 1906

THE SOLEMN FUNERAL SERVICES

Yesterday, the 24th, our Church, the Gesú, was solemnly draped in black velvet lined with gold. Above the main altar there was an elaborately arranged canopy overhanging a large cross of gold set in a background of velvet. The columns throughout the Church were similarly covered and beneath the great central dome a massive catafalque arose in solemn splendor. The simple biretta on top, with a priestly stole hanging from either side, was the only feature of Jesuit simplicity. Hanging chandeliers in the sanctuary and about the apse were sparkling with lighted candles, the catafalque itself was surrounded by lights and adorned with gorgeous though sombre decorations. On either side, near the altars of St. Ignatius and St. Francis Xavier, some one thousand seats were arranged for clerics, regular and secular. Two tribunes were erected and tastefully decorated on left and right of the sanctuary, the one for foreign ambassadors and for the nobility of Rome, the other for Cardinals and Bishops. Beneath these tribunes on either side there were elevated platforms for the Superiors General of Religious Orders. The Sanctuary proper was reserved for the Dominicans.

When I saw the elaborate decorations and accommodations for so many, I imagined that the preparations were in advance of the possible demand for places, but I was deceived. At 9.30 over one hundred Dominicans accompanied their General, the Very Reverend Father Cormier, to the Sanctuary to begin the office of requiem, nearly every seat was occupied; and before the

office was finished, there was a demand for standing room. The division line between the clergy and laity had been drawn at the beginning of the apse, but the latter were forced for space to crowd forward and the ushers, our Fathers and Scholastics, were at wits end to find suitable places for the many dignitaries present. When Mass began at 10.20 there were twenty-five or thirty Bishops and Monsignori and two Cardinals in the tribune on the right, while on the left were over seventy-five nobles, including the Belgian ambassador and some representative ladies and gentlemen from the Court of Spain. The portion reserved for the Generals of Religious Orders was crowded during the recital of the office. Our own people, Reverend Father Freddi, the Fathers Assistant, the Superiors of Rome and others occupied the front seat around the catafalque, while next to them and in due order were the representatives of various Religious Orders and Congregations and hundreds of students from the Seminaries. Nearly all the Gregorian students were present and some few from the Propaganda. Twenty-five or thirty American students, former Jesuit boys were dispensed from regular work to attend the services. The solemn obsequies were most impressive. The General of the Dominicans was the celebrant, the Deacon and Subdeacon were Dominicans, and there was a full choir of some 40 Dominicans in the Sanctuary, who partly recited and partly sang the full office for the Dead before Mass. The singing at the Mass was from Palestrina's music, admirably rendered by members of the Sistine and Gesù choirs.

The Church of the Gesù, always devotional, was today, as you may imagine, a scene of indescribable grandeur. The thousands—Cardinals, Bishops, Religious,—gathered at the tomb of St. Ignatius to honor our Holy Father in his children and to pray for our departed General, recalled to one's mind the promise of our Lord; "Ego ero propitius vobis Romæ." The fulfilment this time, as frequently, was a cross, but that seems to have been included in the promise. On the present occasion the cross is made bearable by reflecting on the sanctity of our beloved Father. Every one speaks of him as a saint and the general sentiments in Rome just now are envy and emulation.

Tuus in Christo Servus,
DENNIS J. KAVANAGH, S. J.

Rome, April 25, 1906.

HISTORY OF THE SOCIETY OF JESUS

IN NORTH AMERICA, COLONIAL AND FEDERAL

HISTORY I. *From the First Colonization till 1645; accompanied by Volume I. of Documents.*

DOCUMENTS I. *Accompanying the Text. Vol. I.*

It is now eleven years since we published in these pages an account of the "New Histories of the Society," a great enterprise set on foot by his Paternity, Very Rev. Father General, in accordance with the mind of the last General Congregation. During these years many men have been working, nearly all collecting documents, some supervising and arranging them, and several writing. The labor involved has been intense, as it has been enduring; and the expense incurred has not been slight.

One series, that of the Spanish Assistancy, has been already inaugurated; two volumes, by Father Antonio Astrain, having been published between 1902 and the present time. We have now to welcome, in the second place, the two volumes named above, on our North American Jesuit History. They will be ready for the Fall market of this year, 1906; though one of the two, that called *Documents I.*, may be kept over for business reasons till the spring market of 1907.

As this is the beginning of a great course, in which we hope to see our younger generation of writers and historians approve themselves in the future, we propose to take a view of these two volumes, each first in its own series of Text and Documents. We are the more prompt in doing so, in order to place before our members in the United States and Canada a timely account, that, when the volumes are put on the market, Ours may not be without some distinct knowledge of the contents. Several reasons, literary and economic, will occur of themselves for this promptness, in view of that occasion. One we mention distinctly. It is that these volumes inaugurate a course; and much depends, for the success of future volumes, on the proper launching of the enterprise at the beginning.

The publishers who have the work in hand are, for America, with exclusive rights, Messrs. Burrows Bros.,

133–137 Euclid Avenue, Cleveland, O. This is the firm which distinguished itself so much lately, by publishing at its own expense the 72 volumes of *Jesuit Relations*, an undertaking which has met with the success it deserved. For England and the British Empire in general, the exclusive right of publication rests with Messrs. Longmans, Green & Co., 39 Paternoster Row, London, E. C.—a firm of London, Bombay and New York, ranking as historical publishers among the very first in the English language.

HISTORY I. *Introduction. Maryland till 1645.*

This is the first volume of historical text. The title page, which states that it reaches "from the first colonization till 1645," shows the substance proper of the volume, and implies something about introductory matter.

The Introduction, strictly so called, consists of two chapters. The first contains a register of the sources with notices upon each; twenty-eight depositories of documents being accounted for in Europe, and twenty-two in America. The second chapter of the Introduction contains a history of the archives used and of the literature relative to the History.

Then, commencing the History itself: "Maryland till 1645," one whole chapter gives the "Antecedents of the Maryland Mission 1580–1633." The three other chapters of the book are respectively: "Foundation of the Maryland Mission, 1633–1640"; "Lord Baltimore and the Clergy, 1635–1640"; "Progress and Close of the First Period, 1639–1645." Three Appendixes follow: "A. Old St. Mary's City." "B. Indian Land Titles." "C. Statutes of Mortmain."

The meaning of this arrangement we may state in the terms of the Author's preface:—

"The fact is that this history of Anglo-American Colonies, being published before that of the English Jesuit Province, is incomplete on the side of the parent stock, and is like a branch detached from its trunk. In the temporary want of an original home account, to which the colonial part of our narrative should have been dutifully appended, we had of necessity to supply, as best we might, with the materials which we needed from that side. This will account for the matter which we have prefixed to complete the relation, and for the form in which we have put it, by way of introducing the Jesuit history of Anglo-American Colonies."

The preface also explains why this first portion of the American history, which belonged properly to the English historian of the Society, was transferred to the American:—

"During the first century and a half of Jesuit life and work in the British Colonies of North America, the persons who worked there, as well as the organization of the whole Mission itself, were referred to that unit of Jesuit government which was called the English Province. A number of reasons, however, induced the historian of that Province to seek relief from a piece of historical work, which appeared as dissonant in general tone and temper from English history, as its subject was distant from English soil. Hence, for that first century and a half, it was transferred to the pages of this narrative, which was intended originally to comprise only the Jesuit history of the nineteenth century in the United States and Canada. So transferred, that portion had to be prefixed. And it now supplies an appropriate and even necessary train of antecedents to the latter history of the Order in English-speaking North America."

As to the result of the arrangement and what we think of it, we shall express our opinion in our own words:—

The first and most pronounced advantage resulting from this arrangement is that it has secured a more complete treatment of questions which interest the American reader, than could have been expected, had the scanty threads of the Maryland Mission been woven into the larger web of the parent Province. An English writer, occupied with the abundant materials which home annals presented, would naturally be inclined to dwell but lightly upon the events of a remote Colony, or would be tempted to relegate them to the subordinate position of an appendix. The labors of Father White and his companions among the early companions among the early settlers clustered around St. Mary's, and the details of missionary excursions and labors and successes amongst the scattered aborigines, though full of charm and attraction for an American, would have but slight interest to one before whom was unrolled the field of action presented by 'the glorious army of martyrs,' and illustrated by the achievements of men 'mighty in generation,' under Elizabeth, the early Stuarts and Cromwell. The controversies with Lord Baltimore, which are so exhaustively treated in the present volume, would appear trivial to one who had to deal with 'The Trials of our Catholic Forefathers,' crushed under the Penal Laws of England.

It is, therefore, a distinct advantage and a cause for congratulation, that "The History of the Society in North America" should have been set apart for special consideration; because it has resulted in an exhaustive account of the beginnings of the Society in Maryland and its continued existence during the Colonial period. Practically, this History of the Society is a History of the Church in English-speaking America, for more than a hundred and fifty years, for the whole period that stretches from the coming of the first Fathers with the Pilgrims of the *Ark* and the *Dove*, to lay the foundations of the Faith, until the ecclesiastical edifice was completed by the appointment of one of their successors to be the chief Pastor of the first American See.

The chapter on the "Antecedents of the Maryland Mission" throws light upon many topics, hitherto obscure: the preliminary discussion of questions, which agitated sections of the Catholic body in England, helps to explain the attitude of parties in the early days of the Colony, and furnishes a proper solution of knotty problems which subsequently arose. Writers, who did not understand the bearings of these questions, or who were ignorant of the premises, have indulged in fanciful explanations, and drawn strange conclusions, in regard to such facts, and the controversies surrounding them such as the Jesuits' acquisition of landed property, the origin and tenure of their possessions, the disputes with the Proprietary concerning the acceptance of gifts from the Indian kings, trade with the natives, etc. It will, no doubt, be a surprise to many, accustomed in a hazy way to look upon Cecilius Lord Baltimore, as an earnest Catholic and a liberal Proprietary, when his dealings with the Missionaries are shown forth in their true light. On this subject, the Author is very emphatic: but, his conclusions are based upon unimpeachable proofs, drawn from the Provincial Records, the Calvert Papers, the Archives of Stonyhurst and Rome, and the original documentary evidence furnished by the correspondence between Lord Baltimore and the Jesuit Provincials, much of which now appears for the first time in print. These sources are drawn upon for copious demonstration of the uncatholic sentiments and attitude of Cecilius Calvert, his unjust and arbitrary course of action, and his underhand methods of securing, or trying to secure, the object at which he aimed. The discussion of the whole subject and the conclusions reached,

are very damaging to his character; and the candid reader, especially if he be a sincere Catholic, will be forced to abate somewhat the esteem in which the second Lord Baltimore has been held up for admiration by undiscerning historians. Controversies may arise on account of the position taken by the Author on several mooted questions; but, fortified by the testimony of the original documents, and with a strong grasp upon the abundant means of defence, he will be able, we make no doubt, to give a reason for the faith that is in him.

The erroneous statements of such writers on general Maryland history, as Bozman, McMahon and Bradley Johnson, to say nothing of such partizan and bigoted scribes as Rev. Ethan Allen and Rev. C. Ernest Smith, are exposed, as occasion requires, and the incidental remarks upon some of their errors make interesting reading. Hallam, Blackstone, Wharton, and other accepted authorities, are severely taken to task for false theories, and their misstatements and misunderstandings are exposed with relentless logic. The appendix upon *Mortmain* is a learned dissertation upon a matter in regard to which much ignorance prevails.

We may express the opinion that the whole work in this first instalment of the History is a monument to the careful and painstaking research of Father Thomas Hughes.

In addition to the foregoing observations, we may take note of some æsthetic and practical adjuncts of the book. There are running head-lines, and besides "in-cut" sub-heads down the margin of the pages, which render the analysis of the matter very easy. An Index drawn up professionally, on the most approved modern plan, exhausts the matter for purposes of ready research. And there is moreover other apparatus, such as that of the "Manuscript Sources," and "Published Sources" at the beginning of each chapter, with an ample list of the bibliography in the Introduction, etc.

Three maps and three facsimiles serve to illustrate the book. The first map is that of the Jesuit Mission and Province in the North-Eastern Colonies and States: 17th–19th centuries. The second is that of the Jesuit Missions in the Lesser Antilles, as called for by the particulars of Father White's Narrative, the *Relatio Itineris*. The third, in a special Appendix, is a map of some of the original grants in and around old St. Mary's City with an indication where the original documents are to be found in the Maryland Land Office. The execution

of the maps will be seen to equal the material excellence visible in the rest of the work.

The facsimiles are of Father White's autograph to Father John Gerard (October, 1606); of Father Mutius Vitelleschi's autograph draft of the letter to Father White, in which the first mention occurs of British North America (March, 1629); and of the *Relatio Itineris*, first page. We now pass on to the other volume.

DOCUMENTS I. *Accompanying the Text. Vol. I.*

The volume of Documents, issued with the first of Text, covers two great portions, distinct, but intimately related. Though it is published now, as a companion to *Text I.* and contains almost all the documents needed at once for reference, still it goes far beyond into the region of subsequent volumes of Text. The author states in the Preface that parts have been deferred, such as Ordinances for the conduct of Jesuit missionaries, Faculties for their ministries, the subject of Slaves, and a complete list of the Jesuits who discharged ministerial duties in the Colonies. Leaving aside these and some other matters, in which we have reason to understand that the Author hopes he will be relieved by younger men betimes, he gives us in the present volume the following material.

PART I. The first portion of the book contains the Documents which are cited in Text I, and all the rest of several series so broached. Thus, in the very first place of importance, there is a complete collection of the Generals' letters, bearing on America. These on their own account would be worthy of a special publication or volume. They number 176 full letters or extracts, between 1629 and 1744. A complete redaction of the Annual Letters, relating to America, is presented. The rest of this Part I, is taken up with some series entirely new, like the Panzani Papers and the Rosetti Papers, and with landed property controversial papers in the issue between the second Lord Baltimore and the Jesuits. These with some other documents make the First Part consist of "Preliminary, Administrative, Narrative and Controversial" records.

Part II. introduces a "Documentary Excursus on Jesuit Property and Its Uses in North America, Colonial and Federal, 1633–1838." This Excursus fills the rest of the volume: Parts II—IV. We observe that, for the benefit of those who purchase the first volume of Text,

the table of contents of this documentary work is appended to that of the Text itself; so that the character of the accompaniment shall not escape notice for want of procuring it.

Here the Numbers used no longer designate as a rule single documents, but sub-sections which may comprise an entire collection of papers under them; and the arrangement of the headings,—the summaries—as also, in the case of longer documents, the marginal "incut" analysis, combine to make of this Excursus something not unlike an historical text; except that here the documents predominate over summaries, analyses, critiques etc. To give an idea of what is in this Excursus, we shall copy the chief subdivisions:

PART II. ORIGINAL ORGANIZATION, 1633–1773. 5. The Original College Foundation in Maryland, 1633–1727. 6. Particular Grants, Deeds, Bequests, in Maryland, 1633–1727. 7. Particular Bequests and Benefactions, 1727–1780. 8. The College Foundation in Maryland, resumed, 1727–1780. 9. The College Foundation in Pennsylvania, 1740–1822. 10. Paring away the Property in divers States, 1793–1830.

PART III. CHARGES AND CLAIMS AGAINST THE FOREGOING ORGANIZATION. 11. Propaganda and other Documents.

PART IV. REORGANIZATION. 12. Provisional Organization to preserve the Property, 1772–1793. 13. The See of Baltimore and the Jesuit Estates, 1790–1822. 14. The Legislature and the Corporation, 1792–1808.

PART V. THE ENDOWMENT OF RELIGION, 1792–1830. 15. The Endowment of Religion by the foregoing Select Body, 1792–1830.

PART VI. CONCORDATS, 1793–1826. 16. Concordats: Maryland and Missouri, 1798–1826.

PART VII. CRITIQUE. 17. Criticism of the Documents in the Propaganda, etc.

To give an idea of what is contained in some of these parts, we copy out a portion of the Numbers or sub-sections in Part V. or "The Endowment of Religion" in the United States by our Fathers:

No. 170. Provision for the Sulpicians, 1792–1799. No. 171. Tessier on the ex-Jesuits' benefactions, 1792–1799. No. 172. Membership in the Select Body, 1793–1816. No. 173. Pensions and aids, 1794–1800. No. 174. The Seminarians, 1800–1802. No. 175. The Seminarians, 1802–1805. No. 176. Pensions and aids,

1801–1802. No. 178. Carroll's statements on the Jesuit titles, 1800–1815. No. 180. Pensions and aids, 1816–1820. No. 181. End of the foregoing eleemosynary institution, 1820–1825. Etc.

To illustrate the matter and meaning of this Excursus we may quote from the Author's own preface :—

' '2) Now the portion on Property and its Uses has taken up so much space as to leave no room at present for the rest. It offered on the one hand a vast quantity of new documents, and on the other a unity of subject and place, extending over two hundred and fifty years. It recommended itself for a complete and exhaustive treatment at once. To divide it and produce successive parts, corresponding to the epochs of our historical text, would have necessitated very considerable repetition or very considerable disconnection. Moreover, as it evolved in one piece from the remote seventeenth century to the nineteenth, 1633–1838, it developed the attraction of arriving early, by a side-path, at our modern epoch, where from the first the interest of this History had been meant to center.

"A thousand odd documents placed end on end threatened to prove anything but entertaining. Accordingly, we inserted a connective thread of explanations or scholia. This very expedient, as it strung the whole into a kind of narrative, afforded the additional palliation or excuse of presenting, not an undigested mass of documents, but an orderly Historical Excursus. So, striking boldly and unceremoniously into modern times, we undertook to settle some large questions on Jesuit ecclesiastical Property and its Uses.

"Other circumstances concurred to impose this arrangement. A period of the Society's life in British North America, no less than in Great Britain, had no history. This was the interval of the Suppression, 1773–1805. The priests recently members of the Order, remained upon the ground. They were called ex-Jesuits. But, being unsettled and dislodged from their membership in the Order, they should have to be ignored in great part by an historian of the Order, during a period of corporate extinction, were it not that they happened to claim recognition both individually and as a body, under the aspect of a certain temporary organization, which was precisely a Property-holding Incorporation; by means of which they preserved the ancient estates and restored them to the Society, at its own restoration. And so, in this episode of the Property, which was a monument to their fidelity, history preserves a monument to their memory.

"Again, as for all dates in the archives there occur the names of many persons, who might otherwise never find a place in our pages, and who nevertheless appear in some relation to the property, we found in this Excursus an occasion for drawing on such a fund of names. In fact, some

valuable contributions to colonial or other history may be found here, because of the new connections in which the names of certain persons are seen to recur.

Then again :—

For these reasons we allowed the latter to run on, until it had excluded several other subjects from the volume ; and, as it still offered to run on without running out, we put a stop to it at last—but not without some reservation of intentions for the future.

As we intimated already, the successful diffusion of the volumes to follow in this course, making our work and life known to the world, will depend in no slight degree upon the launching of these initial books now. And, with a great organization like our own, it should not be difficult to inaugurate the series well. The expense has not been slight, during more than eleven years of work, without any returns whatever as yet—a consideration of consequence for those, like our reverend Procurators, who have to provide the means.

We are given to understand that great attention has been paid to the question of price. It was not with the best will on the part of the publishers, considering the size of the work, the beauty of the material execution, the illustrations etc., that they submitted to the proposal of charging only $4.00 for the volume of Text, consisting as it does of more than 600 pages large octavo, and containing half as much matter again as Dr. Shea's large books on the History of the Catholic Church in the United States. But large circulation was the object in view ; and, if that is accomplished, the returns may come in another way than by a more adequate price. At present, however, the American publisher offers some substantial reasons, for raising that price ; which, it is understood, will still remain at the lowest figure possible. And, for the same reason, the Text I. will be kept independent of Documents I, so that one may be purchased without the other.

ST. XAVIER COLLEGE,
CINCINNATI, O.

OUR LOSS IN THE CALIFORNIA EARTHQUAKE

We have compiled from several letters the following account of what our Fathers and Brothers suffered from the great earthquake in California on the eighteenth of last April :—

SAINT IGNATIUS, SAN FRANCISCO

At thirteen minutes past five A. M. Ours in the college were startled by the falling of bricks and plaster. The earthquake lasted but forty-seven seconds and of it a Father writes: "I shall never forget the shaking and rocking we got in the enormous college building. We have every reason to be thankful that we were not crushed and buried under the debris. It is really marvellous how we all escaped unhurt, when we stop to consider the large falling squares of mortar as hard as rock, to say nothing of the flying bricks, the upsetting of wardrobes, etc. A large brick arch in the corridor was destroyed, the doors were wedged in so that sledge hammers had to be used to liberate the Fathers and Brothers who were in their rooms. Father Testa had a narrow escape. He was saying the five o'clock Mass in the church and had got to the offertory when he was obliged to leave the altar. All the Easter decorations, which were still on the altar, were thrown down, even the immense candelabra were upset. Father Florence Sullivan lay helpless in his bed during the shock and it was only at nine o'clock that he was moved to the gymnasium and later to the hospital whence he was transported to Santa Clara. After the shock Masses went on as usual and some of our Fathers went to their confessionals and heard until they were warned to escape as the church was on fire. Many people rushed thither as it was reported that New York and Boston and Chicago were also destroyed hence they were thoroughly frightened, thinking that the end of the world had come. Other Fathers and scholastics left the college to minister to the people in the lower city where fires had broken out in several places. About eleven o'clock a thoughtless woman on Hayes St., about two blocks from the college, kindled a fire to make a cup of coffee. The chimney was damaged and the gas pipes leaking, so the

house caught fire and the flames were soon communicated to the adjoining buildings. As there was a strong wind blowing from the south the sparks lighted on the spires of St. Ignatius and it took fire. It was impossible to extinguish the flames for the water mains were broken and the firemen were in the lower city. Those of Ours who were absent helping the suffering on their return home found they could not enter. It was thus that our Fathers and Brothers only saved of their personal effects what they had on their backs. Fortunately somebody secured a wagon and the valuable vestments with some chalices and ciboriums were carried to the Cathedral. All that day and the next the Fathers would meet people in the streets asking to go to confession. One was stopped by a woman and entering a stable heard confessions for two hours, all classes of people flocked there, and some were heard to cry out for absolution in the streets accusing themselves publicly of their sins.

"Father Superior and eleven of the community took shelter in the convent of the Sisters of the Holy Family, six blocks distant from the college. Here the Fathers occupied the second floor, the Sisters retiring to the floor above, the lowest floor being an emergency hospital and a temporary asylum for the insane. Others, after helping the suffering and the dying, straggled down to Santa Clara, where a house opposite the college was put at their disposal by kind friends.

"Mrs. Welch, a wealthy lady of San Francisco and a benefactress of the college, who was at this time in New York, telegraphed on learning of the loss of the church and college offering her house to Ours, which was gratefully accepted."

Notwithstanding the loss of their magnificent church, our Fathers have been able to continue the meetings of their sodalities, the month of May exercises, etc. Mass was said in the open air by several of them for the people, especially at Golden Gate park where tents have been set up for the homeless. It was announced at these Masses that meat would be allowed on Fridays during these hard times; besides the Masses were celebrated without candle lights, the priest explaining that they had to obey the city ordinance.

AT SANTA CLARA

Little real damage was done here. The old senate house caved in and the foundations of the scientific

Building were cracked, plaster fell in the study hall, and though the house rocked fearfully, the dormitories were not injured. The statues in the boys' chapel were all broken except the statue of the Immaculate Conception; the statue of the Sacred Heart in the garden was thrown down and decapitated. We can use all our buildings; indeed the A. P. A. inspectors could not understand how our buildings stood so well. There was quite a panic in the dormitory as the doors could not be opened, and one of the students jumped from the window but was not seriously hurt. For three nights the boys and many of the community slept out in the center of the yard. The boys gathered in groups here and there about one of the prefects talking of the last judgment, while in the northwest there was an angry red glow in the sky from the great fire in San Francisco, and every five minutes an ominous booming sound was heard from the dynamite explosions in the doomed city.

Three miles from Santa Clara is the Insane Asylum which was a total wreck. Our boys rushed out there on bicycles and on foot before breakfast, and some worked there all day with the Brother infirmarian, pulling out the dead and dying from the debris. More than a hundred dead were found.

THE NOVITIATE AT LOS GATOS

The shock of 1868 that has become proverbial among San Franciscans, was less severe than this one. There was nothing like it in the history of the white man in the West.

Our chapel was somewhat damaged and all the Easter decorations were thrown down. The statues in the corridors were thrown from the pedestals and demolished. The novices' quarters in the third story suffered the most. The front windows on this floor, in fact the whole front, was badly damaged, though fortunately no one was injured. While we were at Mass in the chapel, i. e. those who had summoned up enough courage, two more shocks came, such as on ordinary occasions we should call severe. Many rushed from the chapel in terror, but the three Fathers continued their Masses. These last two shocks caused much damage. For the first shock at quarter past five had loosened the walls and brick work in the buildings all through San Francisco and in the little towns of the valley and these second tremblors finished the work. Of course our great loss is in San Francisco. You may imagine what

a terrible blow this is to poor Father Superior. I could spend all day saying to myself, "St. Ignatius is destroyed, St. Ignatius is destroyed"—so hard is it to realize.

SAN JOSÉ

This town is three miles from Santa Clara. We have here two churches, St. Joseph's, and St. Mary's for the Germans. Both churches were injured and it was thought at first they would have to be torn down, but it seems now that they can be repaired. Mass is said in the open air under tents. It is wonderful how earthquakes make people practice their religion. All the Masses are crowded.

IN GENERAL

Rev. Father Frieden, Superior of the California Mission, very thoughtfully sent letters to all our houses. In these he says: "Our loss is immense. Church and College in San Francisco were burnt to the ground, hardly anything was saved. The loss is more than $800,000; if paid in full, our insurance will cover about one-fourth of this amount. In Santa Clara the loss is about $5000, in Los Gatos some $20,000, while it will take $75,000 to replace in San José what has been destroyed by the earthquake." A Father writes: "As regards our personal effects we have nothing except what we have on our backs. We did not anticipate fire when we left the college to attend the sick and dying in the Mechanics Pavilion. All our books were lost and the Fathers did not save even their Ordos, in fact everything is wanting. Those who took refuge at Santa Clara reached there without cassocks and dressed in anything they could pick up.

"People in San Francisco find it hard to be deprived of St. Ignatius and continually ask why Almighty God allowed his beautiful temple to be destroyed. Even the college boys seem inconsolable. The college was their first thought after the earthquake and many of them came to school the morning of the earthquake and helped to carry out the vestments and altar furniture, till stopped by the Fathers and firemen.

"The work of repairing has been begun in Santa Clara, Los Gatos and San José. At Santa Clara some of the boys returned home and some were sent for or called for by their parents, and at one time it looked as if the college would have to be closed; but the students have returned and they number at present 170. The prospects

for a large attendance next year are bright as so many schools in San Francisco have been burnt down."

In San Francisco Ours are now preparing plans for temporary accomodations—Church, College, Residence —as they wish to be ready by September to open again. Then they will consider what is to be done for the new St. Ignatius. Some are opposed to building on the old site, as business men think it is going to be the business center of the city and that it would be better for Ours to move farther out. Meanwhile the graduating class of St. Ignatius will continue their studies at Santa Clara where their professors, Father Mahony and Mr. Ruppert, are living in a house opposite the college. The graduating students have gone there and profiting by the kindness of Father Gleeson, the Rector of Santa Clara, they will receive their degrees as graduates of St. Ignatius. Father Riordan, formerly professor of Philosophy at St. Ignatius, has gone to the city of Mexico.

The Fathers have borne up nobly under their severe affliction, and though they have found these days trying in the extreme are not unhappy or disheartened. They are grateful to God and feel that they owe Him special thanks as not one of our students has lost his life. Of course our Fathers are in great want, but help has been given to them from their sister provinces and missions. The Father Provincial of Maryland–New York sent a handsome contribution in the name of the Province and besides sent an appeal to all the Houses of the Province to contribute to help Ours who have lost all in San Francisco. He begs each Superior to be ingenious in devising means to afford prompt assistance. The Father Provincial of the Missouri Province as soon as he was apprised of the terrible loss sustained by Ours in San Francisco, sent an appeal to all the Houses of his Province for help in behalf of our brethren. All have generously responded; moreover, in most, if not in all, of the parishes substantial aid has been procured from the people.

FATHER GLEESON'S ACCOUNT

While the preceding account was being set up we received the following letter from Father Richard Gleeson, Rector of Santa Clara College. It gives additional and more reliable details.

SANTA CLARA COLLEGE,
May 6. 1906

To begin at home in dear old Father Villiger's College. We escaped marvellously. No one was injured; the buildings are safe, even the brick Memorial Chapel. The first story of the community building and Infirmary and part of the College are of adobe and show no sign of damage at all. The two upper stories were built by the Grand Old Man himself in the early sixties and they stood well except for a wealth of plaster that came down chiefly in the second story. The scientific building erected by Father Villiger stood well though the ground floor of brick needs some strengthening. The instruments fared well. The Theatre Building, erected by Father Varsi with the memory of the '68 earthquake fresh in mind, is strong and straight with only the plaster loosened. The Memorial Chapel lost some bricks in the front gable which was not complete, and some plaster inside, but it is strong and safe. About $5000 will, I think, cover our losses in Santa Clara. An old land mark, the California Hotel, which was used by the boys for Senate and House Debates, gave in and shall have to be re-built in the upper story—that means a few thousand.

Our boys to the number of sixty with several scholastics and brothers went out to the Agnew's Insane Asylum, three miles away, on the morning of the earthquake to help in the rescue of the poor insane people and Doctors and nurses buried in the debris. They did heroic work, and I am proud of them. Doctors, nurses, workmen, police—all are eloquent of their splendid work. At the peril of their lives they worked until some of them dropped from exhaustion. When strong men and police gave up in fear, our boys and scholastics kept right on, saving many lives and helping out the dead bodies. This Institution was not strongly built and was hit hard. Over 130 were victims.

Many buildings in town were ruined. St. Joseph was very good to us. Thank him for us.

LOS GATOS. The Novitiate was badly shaken. The third story is virtually destroyed and is being taken down to be replaced in wood or imitation stone. The escapes here were miraculous. Not one was injured in a community of sixty. All are brave and cheerful. Practical poverty is a good thing, and Novices and Juniors for three weeks have been camping out under the verandas.

San José. This beautiful city seemed to be in the direct route of the earthquake and suffered heavily. St. Patrick's Church, a strong brick structure, fell face foremost into the street and is being torn down. There was a defective and unfinished wall in the rear that gave way.

St. Joseph's Church, one of the most beautiful in the country, stood better than at first sight appeared. It was also built with memories of '68 fresh in the architect's mind and was like a fortress. Some bricks in the north and south gable went out or in and it will have to be rebuilt for about ten feet. The Brothers' School, a flimsily constructed building behind the Church, is ruined. The residence is sound in the basement, first, and second stories, but the upper story and roof went to pieces. How Ours escaped is only another manifestation of God's love and care. Loss $10,000. St. Mary's (pro Germanis) lost a good deal of plaster and some stone and brick in the east gable and some in the School.

St. Ignatius. But how shall I speak of dear St. Ignatius' Church and College, the pride of San Francisco, and taken all in all the most splendid institution of Ours in the United States, for I have seen all or nearly all. I was in the city over night. I was lying awake when the shock came at 5.15 A. M. I stayed there for a while thinking it was an ordinary tremblor, but soon broken globes, upsetting furniture, an awful rumbling sound as of a mighty wind, and the rocking and twisting of the huge fortress-like building made me realize that we were in the throes of a fearful earthquake. I was on my knees commending my soul to God and calling on the Blessed Mother and St. Joseph and all our saints for aid, whilst through the windows I could see mighty buildings rocking, and fires breaking out everywhere. There were several narrow escapes, but no one was injured. Doors were jammed by the shock and had to be forcibly opened to free the imprisoned Brothers. But hardly had I recovered when another shock came and I thought my time was at hand.

Opinions differ as to the damage done to the College by the earthquake. I myself think that though the buildings were badly shaken yet they were safe. A portion of the upper gable to the east of the Theatre and College building went out, but the Church and house stood well. Others say that the building was rendered unsafe. I do not concur. I went through the Church. The ceiling was virtually intact except for

some plaster thrown down. The stained glass windows to the south were shattered; those to the east and west were not injured at all. The statues of the Blessed Virgin and St. Joseph of pure Carrara Marble had their heads severed; they were lying on the marble steps of their respective altars. Candlesticks were thrown down everywhere.

I tried to clear an altar for Mass but could not do so. I went to the basement and said the last Mass ever to be celebrated in the beautiful Chapel of the Men's Sodality. After that I was in the confessional for about five hours, and all that came were not angels.

I saw the College and Church catch fire and I assure you, it was a sad sight. We could hardly save anything as we were ordered out of the building which they intended to dynamite. The Church is gone with its many treasures of art; vestments were saved and some ornaments, but no paintings. The grand monstrance is still in the safe. Time will tell its fate as they dare not open the steel safe for fear of fire.

The grand College went next and with it the best equipped Physical and Chemical department in all the Society, at least in America, and, with it, three splendid libraries with all their treasures. The loss is in many regards simply irreparable. As I saw it all going down and saw the sea of flames all around and no possibility of fighting this fire, what could I do but say simply: "God's holy will be done. Dominus dedit, Dominus abstulit; sit nomen Domini benedictum!"

For a while it seemed as if the whole city would go but God was merciful and spared it—wicked and openly wicked as it was—on account of the many good people it contained.

Fathers, Scholastics, Brothers had to scatter out and seek safety as best they might in the bewildering and bewildered city. Sympathy they met on all sides.

I remained in the city until Thursday evening and when I left, half the city was destroyed by fire and a good half of the rest would go by Friday night. Seventeen Catholic Churches besides institutions went down in one way or another.

At present our Fathers are housed partly with the Holy Family Sisters at 890 Hayes St., Cor. Fillmore. There Father Superior has remained; the others are in the home of Mrs. Welch 1090 Eddy St. Some few are helping the Secular Priests. Most of the Scholastics and several Fathers and Brothers are down with us.

What are our plans for the future? I think that the Fathers will put up a temporary Church, College and Community Building in frame on the unoccupied part of the old site and bide their time and opportunity.

All, thanks be to God, are bright and hopeful and perfectly resigned to the little or great privations that have come in the wake of this dire calamity.

Devotedly in the Sacred Heart,
RICHARD GLEESON, S. J.

THE EARTHQUAKE AT LOS GATOS

A Letter from Mr. Muth.

We also received, just as we were going to press, the following graphic account of the earthquake at Los Gatos from Mr. Muth a scholastic of our province who is at present living in that house. It was addressed to Father Richards and it is due to his kindness that we are able to put it before our readers.

SACRED HEART NOVITIATE, LOS GATOS,
May 6, 1906.

The bell for rising had sounded as usual on Wednesday, April 18th, and I was waiting for the half-past five signal, when suddenly the room was shaken violently with a motion from east to west. I at once realized the cause and put myself into God's hands. Finally a pause came, but I remained quiet expecting the reaction, which was almost as violent as the shock. I remained in bed not knowing exactly what to do till one of the professors came in and advised me to get up. When I had dressed, Father Rector who was going around the rooms, came in. I showed him from my window the state of the kitchen, the chimney had toppled over and the roof had caved in. Then I made my way to the chapel. The corridor prepared me for the sight I was to witness, for the three statues were thrown from their pedestals, and were lying in pieces on the floor. The chapel was a scene of desolation. The Easter decorations had been thrown down from the altar, the picture of our Holy Father was lying on the floor; and the east wall bent inwards with some of the window-casings protruding. Moreover the air was full of dust from the plaster that had fallen here and there. After an act of adoration I went forward and helped to remove the debris and get things into shape for Mass.

After this I returned to my room for meditation, not knowing that the others had gone to the garden. I certainly made a vivid composition of the place that morning in picturing to myself the earthquake that took place when the Holy Women went to the Sepulchre. During the meditation there were tremors in the earth which helped to keep my mind at high tension. At half past six there was Mass *de more*, before which Father Rector announced that there would be general communion to thank Almighty God for his visible protection. Just before the elevation there was a rather severe shock though of short duration. Many stood up, especially the novices on whose side of the chapel was the dangerous wall, and Father Rector sent word by the server that we should at once go out. You may imagine our sensations when we left the house, divided between excitement and fear. When the time for communion came we straggled in, received our Lord, and then went out again. There was another shock at this time. Encouraged by the presence of some others I remained in the chapel after communion until Mass was over, though I must confess I was very nervous and anxious. What a scene awaited me when I reached the garden again! Some were kneeling, others pacing up and down, others sitting, and others again supporting a Junior who had shown signs of fainting. We remained thus till Father Rector after his thanksgiving came and gave us *Deo Gratias*, telling our Brother who had swooned away, "What kind of a Trojan are you, Brother!" It was only then that I became aware of the danger in which we all had been and learned of the damage which had been done. I now heard that third storey of the front of the house was a wreck, that in the second room from mine, the chimney from the top of the house had crashed through the roof and levelled the bed to the floor. Providentially the room was unoccupied. The kitchen meanwhile had been gotten into some kind of order, and breakfast was announced. A few were somewhat afraid to enter the refectory, and I must own that—*mirabile dictu!*—my appetite was not of the best. I was glad to hurry from the house after a brief repast. I then visited the winery, saw the big rent in the east wall, and took a look at the front of the house. In the winery about 1800 hundred gallons of wine were lost. In the house the columns between the double windows of the third storey were demolished. The window casings were

quite dislodged and there were big cracks in the walls. The attic was not harmed, as it is constructed of wood.

The rest of the morning was uneventful beyond some slight shocks. In the afternoon the Juniors were making their spiritual reading in common under the angle of the cloister nearest the chapel, when suddenly there came quite a shock. We all ran to the garden and after a minute returned. We began our reading again when another shock came. This was too much as some were afraid that the chapel wall might come down, so we moved our benches outside and sat beneath the old bay at the back gate. Then a third shock came, the three shocks taking place within fifteen minutes. This completely unnerved us and we were unfit for work that afternoon; save that we carried our beds to the cloister which has become an improvised dormitory. After the night recreation we sang our Lady's Litany at the Shrine, which was uninjured, had points and examen and went to bed. I do not remember now but I think there were slight shocks during the night. The next morning, after meditation in the garden, Mass was said in the south end of the cloister, between the gate and the shrine. That day considerable work was done, including the turning of the carpenter's shop into a temporary chapel.

At the villa, four miles from Los Gatos, the shock seems to have been severe. There are many fissures in the ground, one of which runs under the old kitchen and refectory, throwing it completely out of plumb. There was a landslide on the road leading up the cañon, which makes it unpassable; besides there are fissures and depressions in the road. Our neighbor has allowed us the use of a road on the east side.

BOOKS OF INTEREST TO OURS.

Memoir of the Life of Rev. Burchard Villiger, of the Society of Jesus By REV. JOHN J. RYAN, S. J. Published by the Rector of the Gesu, Philadelphia, Pa. 324 pp. with several illustrations. Price $1.50.

Though we can testify from personal knowledge to the historical value and interest of this book, especially to members of the Society,—as also to the many months of labor it cost the author, perhaps the best way to make it known to our readers will be to give the appreciation of one outside the Society, and even the Church, who may thus be looked on as an impartial critic. Hence we subjoin a notice which appeared in the Baltimore "Sun" for March 28th, 1906 :—

This well-written memorial of a pure soul, whose constant effort was for the glory of God and the well-being of his fellow-men, is from the pen of one long and favorably known in the educational circles of Baltimore. The author, Father John J. Ryan, S. J., has given us in simple phrase, that is well adapted to the story he tells, a work which, though concerned with one distinguished for his labors in the Church of Rome, is of no little interest to those without that communion. The present reviewer has followed with the greatest interest and, it is hoped, with profit the path over which Burchard Villiger passed from the days of 1819–1848 in Switzerland to those when, between 1901–1902, he felt the call to relinquish his work on earth and enter into his reward. The portion of the volume that tells of the youth of Father Villiger is full of interest. In it are given incidents that come with force to the historian and sociologist as well as to the reader concerned with the life, because it tells of a certain man to whom their love and respect have been given. With the expulsion of the Jesuits from Switzerland, Rev. Father Villiger came to America, and between 1848–1858 he served first as rector of St. John's Church and College, at Frederick, Md., and then in the same capacity at Gonzaga College, Washington. We next find him as superior of the California Mission, and now the story of his life takes on an interest that appeals to all readers. It was in the stirring days of early California that this good man made lasting impress upon the religious life of the Coast. But Father Villiger was not to remain beside the Pacific. The Atlantic called insistently, and we next find him, after a brief stay at Conewaga, Pa., engaged in founding the Gesu parish, in Philadelphia, and in this work his labors were indeed signally blessed by God. So, too, was his work in establishing the new St. Joseph's College, of which institution he

became the president. But not in this office was Father Villiger to remain ; he visited the Holy Land and took part in the election of a new Jesuit General in Spain (1892–1893). Then we find him again in his beloved United States and in Maryland, where, from 1893 to 1901 he labored as instructor of the Third Probation at Frederick, Md., and as rector of Woodstock College. Now his years were many and full of honor, while his zeal was in nowise abated. He had grown feeble and he retired to Philadelphia, where, loved by all, he died on November 5, 1902. The story of his life is an inspiration and a blessing.

The Book of the Children of Mary By FATHER ELDER MULLAN, S. J. New York ; P. J. Kenedy & Sons pp. 700, 16mo. Price 75 cts. in fine cloth. For the clergy and religious a discount of fifty per cent.

This little book will, we trust, be of great value to all who are connected with Sodalities of Our Blessed Lady : to Directors, for it gives them a solution of the ordinary doubts that are likely to rise in the exercise of their important duties ; to sodalists, for it sets before them in simple form the nature and extent of their obligations, as well as the many privileges they enjoy. It is destined, we hope, to be a Vade Mecum for the Children of Mary.

One characteristic of the book, which will commend it to Ours, is that the compiler has followed in his treatment of the subject the lines laid down by the Institute. Here we have the Rules which our late V. Rev. Father General approved, the Indulgences granted to Sodalists, officially approved translations of indulgenced prayers, a short yet complete history of the Sodality drawn up from the latest authentic sources. In short everything of importance referring to the Sodality is explained down to the minutest detail. The past too is made to aid the present, copious extracts being given from the printed works of Directors in the Old Society. Besides it is an eminently practical book, and as far as we know, the only one of its kind in English, and will do much towards furthering the glory of God and the honor of Our Blessed Lady in this great work of the Society.

"The Book" is printed by the University Press, Cambridge, and is gotten up in the best style as to print, paper, and binding. Besides the edition in cloth, which is chiefly for poorer schools and parishes, there is an edition in Rutland Morocco which sells at $1.00 retail, and for eighty cents to clergy and religious. In this binding "The Book" has already been adopted by five large religious communities for their Children of Mary, and one community has bought an edition of a thousand copies. It is to be published immediately with scarcely any change for all sodalities of women or grown girls even not Children of Mary.

Documents Inédits pour Servir a l'Histoire du Christianisme en Orient. Publiés par le P. Antoine Rabbath, S. J.

The history of the Oriental Churches has been for centuries shrouded in darkness. Authentic documents are not wanting, but they are hidden away in archives and in libraries, both in Europe and in the Levant, covered with the dust of ashes, many of them not even catalogued. Father Rabbath, of the Université Saint Joseph, in Beyrouth, has devoted the last sixteen years to the study of these documents, and in this volume he has given us the first fruits of his labors.

He has not written a connected history of the early missions, but has preferred to edit the documents in their original form. Most of them are in French, some in Latin, Italian, Portuguese, Arabic and Karchouni. To each is prefixed a summary of its contents. They are varied in their nature, consisting of narratives of missionary excursions, accounts by eye-witnesses of the sufferings of martyrs, descriptions of the laborious lives and holy deaths of missionaries, instructions given by Cardinals and by the Generals of the Society to Apostolic Nuncios. Much interesting information is also given, concerning the manners and customs of the Oriental Christians, besides a detailed account of the state of the missions at the time of the suppression of the Society.

Father Rabbath, in his preface, assures us that the contents of the present volume are but a specimen, to show the character of the documents which he has in his possession. It is to be hoped that he will, in due time, give to the world the remainder of the material which he has gathered. His work, when completed, will be a valuable source of information for future historians of the Church and of the Society.

Neo-Confessarius practice præsertim instructus sive Methodus rite obeundi munus Confessarii. Opus R. P. JOANNIS REUTER, S. J. juxta versionem Germanicam elaboratum et nostri temporis exigentiis accomodatum edidit Societatis Jesu Sacerdos Julius Aug. Müllendorff, Theologiæ et Philosophiæ Doctor. Ratisbonæ, 1906. Institutum Librarium pridem G. J. Manz pp. vi.–358.

This work of Father Reuter should be read by all who are preparing themselves for the sublime function of the Confessional. The numberless editions it has gone through testify to its value. It is indeed a classic and has been always held in high esteem by Ours. Father Müllendorff, of the Austrian Province, is ideally fitted to undertake the task of editing it anew. For many years he has been a Professor of Moral and is one of the best known and most highly respected moralists in German-speaking lands. Moreover he is perfectly familiar with Reuter, as he published only a few years ago a German edition of the same work, which met with the heartiest approval of all. His present under-

taking has been accomplished no less successfully. The work before us is not a mere reprint, it is in reality a new work, or, to be more explicit, a twentieth century "Neo Confessarius"—such as Reuter himself would have written were he living in our times. The editor's style is simple, direct, and very clear. There is no involution in his thought or expression. You always know what he means. His vast learning and experience are put into requisition and the outcome is a thoroughly up-to-date work, which can be safely recommended to all, but most especially to young priests.

We would call our readers' attention to a remarkable book on prayer that has been recently brought out by Gabriel Beauchesne et Cie., Paris. It is entitled "*Pratique de l'Oraison Mentale*" and is written by FATHER RENÉ DE MAUMIGNY, S. J., for many years tertian instructor for the Province of France. It is in two volumes, the first treating of ordinary prayer, the second of the higher prayer of contemplation. It wonld seem almost impossible to say anything new about ordinary prayer, yet Father De Maumigny has put the old teachings of the Exercises in a new and striking way. His long experience as tertian instructor has enabled him to know just what are the difficulties for religious in prayer and hence his work is eminently practical. In fact it is just this practical nature of the book that renders it so useful and this is preeminently its characteristic. This applies also to the second part, and we are confident that no better guide can be found, certainly none more practical, than this for those of Ours who have to direct souls called to the prayer of contemplation. An English translation of the work should be made and would hardly fail to have a large circulation. An extended review of this valuable work, which has been received everywhere with praise, will be found in the "Etudes" for January 20, 1906.

Under the title "*Croire c'est Vivre*" Father Louis Lalande, S. J. has brought out a French translation of Bishop Stang's "Spiritual Pepper and Salt." The translation is excellently done and was made by our scholastics. Father Lalande in a preface tells us that while giving a mission in Maine he was struck with the practical spirit of "Spiritual Pepper and Salt" and determined to translate it. Bishop Stang was delighted to give his permission and blessing to the translation, which has been made freely so that while keeping the spirit and matter of the original it does not bear any marks of being a translation. The scholastics, as well as Father Lalande, are surely to be congratulated on their work. It was certainly a happy thought to change the original title to "Croire c'est Vivre" as "Spiritual Pepper and Salt" has never seemed to us a happy choice. The translation can hardly fail to do much good, as it answers and answers well just those questions which are constantly

being put by those outside the Church against her teachings and practices. We are glad to notice that Father Lalande has added to the French translation the excellent Pastoral of Bishop Stang on "Balls and Dancing" promulgated last January.

Œuvres du R. P. Verbeke. We are delighted to announce that the fourth volume of Father Verbeke's Work—which has been out of print for some time—has recently been issued. It consists of sermons for the feasts of Our Lord, the Blessed Virgin, and the Saints. Price 5 francs. The new edition of Vol. V. is in press. When this is ready all the five volumes can be had. Application should be made to the Socius of the Belgian Province, M. Auguste Coemans, Rue Royale, 165, Bruxelles, Belgium.

THE CATHOLIC ENCYCLOPEDIA has been subscribed to in advance by nearly all of our colleges and residences. Woodstock has subscribed to two copies, one being a donation, and will probably subscribe for a third copy. It is expected that the first volume, embracing the letter "A," will be issued in the Autumn. Notwithstanding the notice given in the last number of "The Letters" about Father Wynne's withdrawal from the "Encyclopedia Americana," there seems, even among Ours, an impression that he has withdrawn from "The Catholic Encyclopedia." Hence at his request we insert the following :—

The Rev. John J. Wynne, S. J. has not resigned from the Board of Editors of The Catholic Encyclopedia, and has no thought of doing so. Some months ago he resigned as Associate Editor of the Encyclopedia Americana, and took occasion to warn Catholics against the use of his name by the agents of that work. Many persons who did not know of Father Wynne's connection with the Americana, erroneously concluded that he had ceased to be an Editor of The Catholic Encyclopedia. He considers it necessary to correct this error and to say that on the contrary, one of his motives in retiring from the Americana, was to be free to devote his time and labor exclusively to The Catholic Encyclopedia.

Harvard University and Historical Truth. Notes and Comments on Professor Emerton's Introduction to the Middle Ages and Mediæval Europe by O. DEE 37 pp.

This pamphlet is a reprint of an article written for the Boston College Stylus by a well known Father of the missionary band, who disguises his identity under the pen name "O Dee." The booklet is of practical value to teacher and student alike. It is an excellent exposition of Prof. Emerton's uncritical method of writing history and contains besides a valuable list of reference books.

A New Sodality Manual and Prayer Book has been published by Pustet for Father James Dowling and it will undoubtedly fill a want for Ours engaged in parish work. It contains besides the usual Rules of the Sodality many prayers so that it may be used also as a prayer book. It of a handy size and can be easily carried in the pocket and sells for only fifteen cents. There has been a demand for just such a book, the larger ones having a field of their own for college sodalities and for Children of Mary, while this is suited for parish and working men's associations.

Our readers will be glad that Father Watrigant, who has spent so many years in collecting "La Bibliothéque des Exercises de Saint Ignace," has commenced the publication of "Etudes et Documents," the first being "SS. Pie X. et les Œuvres de Retraites" par Father Paul Debuchy, S. J., who has been appointed to help Father Watrigant. An account of this first number will be found in the Varia under "Spiritual Exercises." Copies of Father Debuchy's pamphlet may be obtained by addressing him 3 Rue des Augustins, Enghien, Belgium, the price being but five cents. Those wishing to encourage the publication are requested to send their names to the above address, as a mark of their willingness to subscribe.

Herder has issued a little pamphlet of ninety-two pages entitled "Does it Matter what I believe?" by Father Bernard J. Otten, S. J., Professor of Philosophy in St. Louis University. It is just what it professes to be "A Common sense View of Religious Indifferentism and the Obligation of Embracing the True Religion" and suited to the times and our country. It should have a large circulation and be propagated by our missionaries far and wide.

The Spanish Provinces have issued another number of the "Cartas Edificantes" containing additional accounts of the Jubilee celebrations in honor of the Jubilee of the Immaculate Conception Definition. It contains more than three hundred pages and is magnificently illustrated. This is the second number issued in honor of the Definition, and shows that amongst Ours Spain held the first place in doing honor to our Immaculate Queen.

The "Great Encyclicals of Leo XIII.," a work which at the time of its publication it was thought would hardly sell well, has reached a third edition. Father Wynne's preface is spoken of as being a worthy tribute to so great a work.

A new edition of Beringer's standard work on Indulgences has just been published in German by Herder. There is a French translation of this work but none in English.

Our Brazilian correspondent, Father R. Galanti, has sent us the fourth volume of his "Historia do Brazil." This brings his history down to the beginning of the year 1870.

Father Lucas' "Savonarola" has met with such success that a new and enlarged edition has been issued by the publishers.

Herder also announces a volume as in preparation by the same author, entitled "The Parting of the Ways."

Der Kampf um die Wahrheit der heiligen Schrift seit 25 Jahren. By LEOPOLD FONCK, S. J. Innsbruck Rauch, 1905. New York, F. Pustet. pp. 215.

All who are interested in the current discussion of Biblical questions will be grateful to Father Fonck for these contributions to the history and criticism of recent exegesis. Last year he chose these questions as the chief subject of work in his Biblical Academy at Innsbruck University. The year's work is here presented in a monograph that gives us a useful summary and refutation of the opinions defended by the new school of interpreters. Almost all the literature on the subject is familiar to the author and we are glad to learn that his little book will soon appear in a French dress, thus reaching a wider circle of readers. For those who wish to study carefully this entire question we recommend Father Christian Pesch's masterly work "De Inspiratione Sacræ Scripturæ" (Herder, 1906).

ACKNOWLEDGMENTS.—Besides the books noticed under "Books of Interest to Ours" we have received the following: Nasze Wiadomosci, Letters and Notices, Chine et Ceylon, Mittheilungen, Beaumont Review, Stonyhurst Magazine, Holy Cross Purple, Boston College Stylus, Fleur De Lis, Catholic Standard, Relations d'Orient, Catholic Opinion, Calendrier-Annuaire pour 1906 from the Observatory of Zi-Ka-Wei, Le Canada Ecclésiastique, Catalogues from all the Provinces, except Rome, Venice, Galicia, Aragon, and Ireland.

OBITUARY

Father Caesar A. Barchi.

Father Caesar A. Barchi was born in Genoa, Italy, January 1, 1828; and, as is recorded in the baptismal register of the church of Santa Maria della Consolazione, was baptized on the same day, receiving at the sacred font the names James Caesar Adolphus. On July 3, 1845, he entered the Society of Jesus, being then in his eighteenth year. After completing his studies and receiving Holy Orders at Rome, June 18, 1859, he came to America early in 1860, to join those of the dispersed Turin Province who had preceded him to the California Mission. He was Prefect of Studies at St. Ignatius College as early as 1863, and again in 1883; most of his life, however, was given to works of the ministry in San Francisco and San José.

Whatever might be his success in the various employments assigned him by obedience, Father Barchi always applied himself to them with an activity, energy, and zeal which were characteristic. Many a victory over self was required to control his naturally ardent temperament, and he gave himself to this most difficult of tasks with generosity and success. His manuscripts show with what care he prepared his classes and his sermons, while he was also distinguished by his devotion to the confessional. That house was considered fortunate which had him for librarian. A judicious lover of books, he would spare no pains to enrich the library with the best works within his reach. The fine libraries of St. Ignatius College, San Francisco, and of St. Joseph's, San José, owe much to his industry.

When already advanced in years, Father Barchi was attacked with a cancer of the tongue and underwent an operation with the prospect of a very short lease of life in the event of recovery. The operation threw him into a state of extreme weakness, from which it was thought he could not rally, but on the application of some water of Lourdes, he gradually grew better and survived several years. His recovery was considered miraculous. Later on a partial paralysis narrowed his sphere of usefulness; but he continued to act as librarian, to hear confessions, to give advice to the many who sought his counsel, to reconcile those at variance and occasionally also to go on sick-calls.

Thus employed, he reached his seventy-ninth year, when a complication of diseases thoroughly undermining his health, which had been failing for some time, he peacefully expired at San José, January 4, 1906.—R. I. P.

Brother Albert Weyringer.

Another of the old landmarks of Santa Clara College, was taken from us, in the person of good Brother Albert Weyringer, on Saturday morning January 28th, 1906, in the 84th year of his age and his 56th in religion.

Born in Germany of a distinguished family he came to America in 1847, and after revisiting his fatherland and bidding farewell to his kindred, he returned to the Rocky Mountains, where he had located on his first arrival in this country, and there was received into the Society by Father De Smet, then Superior of our Mission in those parts. After a year of great privations in the uncivilized North he was transferred to San Francisco, to aid in the work just begun there under the patronage of St. Ignatius, in the little Mission house, which stood on the present site of the Emporium, at that time in the midst of sand-hills. A year later he was sent to Santa Clara; where, uninterruptedly until death, a space of over fifty years, he was to labor as an humble, industrious lay-brother, in the service of the Master.

Once only during all this time, did he return to the metropolis; and, then, at the order of obedience to be present at the opening of the Golden Jubilee of St. Ignatius' Church and College, which took place last October 1905. The changes time had wrought in the quondam sand-dunes of the city of the golden gate, simply mystified the good brother. There where he had left trackless wastes of sand, shifting with every varying wind, he found a stately city, in the full bloom and flourish of the 20th Century progress. On his return to Santa Clara, he felt happy, he said, to get back to the quiet and repose of the old mission town, where he had spent so many happy, holy years.

This, in brief, is an outline of good Brother Albert's life; in it, there was very little that was brilliant or remarkable, for it was, like that of most of the lay-brothers of the Society, a life "hidden with Christ in God." Viewed, however, in the light of the higher and nobler things, in the light of God and eternity, his was indeed a great and admirable life; for it ran through nearly sixty years of unbroken devotion to duty,—to the calls of zeal, of charity, of patience, and all the other solid virtues, under the reverenced and cherished direction of Holy Obedience.

The older Fathers and brothers of our Mission will, for instance recall his modest and devout figure, as, day after day, through a long stretch of forty years he trudged with his milk pails to and from the College dairy, in the old Mission orchard of Santa Clara, a rude but very comfortable and commodious housing-place for the cows, which he had himself put up, covering it in with the surplus tiles of some of the old Mission buildings. In this adjunct of the farm, the

dairy, perfect neatness and order reigned, sure evidences of his daily and untiring industry. Faithfully at the end of every month he brought to the Father Procurator of the College, the account of the number of gallons of milk drawn, of pounds of butter made, together with such other items as it was necessary for the Procurator to know.

Some ten or twelve years ago kind and considerate superiors freed the good old brother from his care of the cows, and assigned him more easy employment, mainly *ad domestica!* In this period of his life he was always ready to help where he could ; and none of his fellow brothers but recalls with edification his simple, unobtrusive ways, always so full of friendly interest, sympathy and charity. Morning after morning, though often ailing much from dropsy, and other infirmities incident to old age, he served regularly his one, two, and often three Masses, though his superiors tried as far as possible, not to tax his ever willing devotion to that extent ; sometimes, however, it could not be helped, and then Brother Albert was always not only ready, but glad and thankful to be able thus to minister to the priests. His regularity was always sustained, even when ailments might well have excused him. And his manly and sincere devotion to the Blessed Sacrament, to Our Lady, and to the Holy Patriarch St. Joseph, Patron and Protector of the California Mission, was matter of daily evidence, all through those long years following his advent among us from the wilds of Oregon, and the Rocky Mountains.

The end was a fit crowning of the virtues of that long life. He did not look for any attention and was grateful with the gratitude of truly humble hearts for any service rendered him. When attacked with his last illness, although at first it was apparently very slight, he recognized at once that it was the summons to depart this life. Uncomplainingly he bore the sufferings, and weariness, and lonesomeness of his last sickness. He seemed to be always in prayer and had no interest whatever in the affairs of this world. A few days before his death his Confessor told him jokingly that in a short while he would be around again, but the brother answered with some warmth, "No, no, I want to go home, I must go home." When asked if he were suffering he answered, "Not as much as I deserve." The day before he died, he told the Infirmarian that he should die the next day. The end came quietly and suddenly in the early morning Jan. 20th.

Thus went out a life that was spent in poverty, and labors, and obedience. All about him bespoke poverty ; his clothing, for he was never known to wear anything new ; his bed, his room, all that necessity required him to use. He was always engaged in labor, hard industrious labor, —long hours given to toil, short hours to rest ; and as for obedience, he was its true child—self was dead in him, as also self-will—utterly oblivious of self he was a living

personification of the maxim of the Imitation, "Ama nesciri et pro nihilo reputari."

Never did he look for relaxation, never did he seek comfort. He waited for the peace and happiness of Heaven. Truly he fought the good fight, and fought it unflinchingly, heroically, and perseveringly; and now, doubtless, through God's mercy, he has won the crown of unfading glory laid up for perseverance unto the end.—R. I. P.

Brother James Fitzgerald.

Brother James Fitzgerald died at the residence of St. Ignatius, New York City, Thursday March 22nd 1906. He was born in Kilkenny County, Ireland, March 31st 1848, came to America when quite young, entered the Society of Jesus, February 20th 1880, and took his last vows in 1891. He made his noviceship at West Park under Father Gleason, remaining there until the Novitiate was transferred to Frederick. After two years spent at St. Inigo's he went to St. Mary's Boston where he stayed for eleven years. He was at St. Joseph's, Troy, for a year, but returned to St. Mary's Boston, when the house at Troy was handed over to the secular priests. In 1901 he came to St. Ignatius' New York, where he continued to reside until his death.

Brother Fitzgerald showed in his life to a remarkable degree the virtues of a temporal coadjutor. He was humble, obedient, and devoted to his work. As an example of his obedience, the following incident may be of interest. He was contemplating a trip to Keyser Island, and the Scholastics had been suggesting various ways of going which he might find enjoyable. Finally there was a silence, and as the Brother made no comment, they asked him which way he thought he would go. The Brother answered very simply, "The way Father Minister sends me."

His readiness to oblige was never failing; to thank him for a kindness was almost to insult him, to give him an opportunity to put himself to some discomfort was like a personal favor. He worked to the very last, and died literally "in harness." Having cooked the dinner for the community at 6.30 P. M., he was anointed at 9 and died at 2.30 the next morning. Nor was this the result of a sudden attack. For some time he had really been unwell enough to be in bed, but he looked on his suffering as nothing, and went on bravely about his daily duties. He had suffered considerably in his life, and a little pain, more or less, did not, in his eyes seem serious enough to be mentioned. Several were sick in the house at the time, and although dying himself—of course he never realized the gravity of his condition—he ministered to their wants and found strength to bear his own pain, in the relief he gave to others.

He was not surprised when they came to give him the last Sacraments, but received them calmly and with devotion, with the conviction that he was surely to die, for he assured Father Minister that he would not recover. He shook hands with each of those present in his old cheery way and took leave of them happily. About a half an honr before breathing his last, he gathered all his strength, and cried out, "My Jesus, I give you my whole heart and soul." These were his last words—a fitting close to a noble life spent entirely for the glory of God.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From January 1 to May 15 1906.

	Age	Time		Place
Fr. Caesar A. Barchi	78	Jan.	4	San José, Cal.
Fr. Nicholas Simeon	72	Jan.	21	Buffalo, N. Y.
Fr. John Moore	48	Jan.	27	San José, Cal.
Fr. Remigius Chartier	67	Jan.	27	Chelmsford, Canada
Br. Albert Weyringer	84	Jan.	28	Santa Clara, Cal.
Fr. Conradus M. Widman	72	Feb.	16	New Orleans, La.
Mr. Francis Süllentrop	28	Feb.	19	Brooklyn, Ohio
Br. Thomas Kelly	62	Mar.	4	Woodstock, Md.
Fr. Anthony Guggenberger	65	Mar.	14	Buffalo, N. Y.
Br. John Murtagh	67	Mar.	10	Cincinnati, Ohio
Fr. Ignatius Panken	74	Mar.	20	Florissant, Mo.
Br. James Fitzgerald	58	Mar.	22	St. Ignatius, N. Y.
Fr. Bartholomew Calzia	62	Apr.	11	San Francisco, Cal.
Fr. René I. Holaind	70	Apr.	20	Woodstock, Md.
Fr. Caspar J. Leib	59	Apr.	20	Chicago, Ill.
Fr. David A. Merrick	73	Apr.	21	New York, N. Y.
Fr. Edward McTammany	56	Apr.	27	Holy Cross, Worcester
Mr. Augustus Busch	28	Apr.	27	Los Gatos, Cal.
Fr. James P. Fagan	50	Apr.	28	New York, N. Y.
Br. Bartholomew Tortore	74	Apr.	29	Santa Clara, Cal.
Br. James Dwyer	44	May	5	Fordham, N. Y.

Requiescant in Pace.

VARIA

St. Andrew-on-Hudson.—We have now 15 Tertian Fathers, one having been disabled by illness from continuing his probation. The Junior Scholastics number 48, of whom 3 belong to the Mission of Canada and 2 to the Rocky Mountains, the remaining 43 being members of our own Province. Of the 53 Scholastic Novices, only one belongs to another mission, a Swedish convert destined for the Rocky Mountains. There are 9 Coadjutor Novices, two others having taken their vows since September. It may be remarked here that there is great need of good Novice Brothers, and Fathers employed in churches or on the missions could not do a better work for the service of God and the advancement of our Province than to discover and encourage vocations to this humble but most useful and important grade of the Society.

Our new domestic chapel, the gift of Mrs. Thomas F. Ryan, is rising slowly but steadily. The basement walls of granite are massive and dignified, and give hope that when the superstructure follows, as it speedily will, the building may be even more beautiful than the *idea exemplaris* sketched by the architect. It is hoped to have holy Mass celebrated in this new temple of the Most High by the 8th of December next. The name, Chapel of the Blessed Sacrament, has been chosen by the pious donor with the intention of contributing her share to make this year the Jubilee Year of the Holy Eucharist. She esteems so highly the recent decree of Our Holy Father on daily communion, that she augurs from it the beginning of a new era of devotion to our Sacramental Lord.

At the Hudson River State Hospital, as the neighboring Insane Asylum is officially called, out of consideration, no doubt, for the sensibilities of its unfortunate inmates, the devoted ministrations of Father Casey are constantly attended with consoling results. Not only do many patients receive the last rites intelligently and devoutly, who in default of such help would probably die without the sacraments, not only is the opportunity to hear Mass every Sunday and to attend to all their religious duties afforded to some two hundred Catholic nurses and attendants and to the saner portion of some twelve hundred Catholic patients, but quite a number of conversions have been made among the non-Catholic officials. One of the Doctors recently remarked that a year's observation of the work of our Fathers in the Hospital had sufficed to convince him that the Catholic Church was the only true religion in the world. Un-

fortunately, worldly motives have thus far prevented him from following the light thus received and recognised.

It is a cause of great regret to us, as well as to the Hospital Staff, that the Superintendent, Dr. Charles W. Pilgrim, has been assigned to another post. As President of the State Board of Lunacy, he will still exercise supreme control over this, as well as all the other asylums of the state; but his presence and personal action will be grievously missed. Owing to his wise, just and vigorous administration, the institution has been brought to the highest degree of efficiency and good order, while his great tenderness toward the patients and his solicitude for their happiness softened immensely the rigors of their unhappy lot. Dr. Pilgrim has shown from the beginning the greatest interest in our work among the patients, granting every facility for it and rebuking promptly and severely the slightest manifestation of bigotry on the part of his subordinates. He often speaks with great affection of Father Gaffney, who secured for the Society and his successors the good will of all the officials, just as he did some years ago in the House of Refuge on Randall's Island, when that institution was first opened to Catholic worship.

To Dr. Pilgrim's encouragement and active cooperation may be attributed in great measure the building of the chapel already finished and the permission for that which is about to be begun. The former is situated at "The Cottages." This term designates a division of the Hospital, lying at a distance of fully a mile from the Main Building, and consisting of eight dwellings, scattered irregularly along the slope of a picturesque hill, Here are sent patients the weakness of whose health in addition to their insanity demands especial care and invigorating surroundings. Each cottage accommodates some fifty of these poor creatures. Before the coming of the Fathers to St. Andrew, there was scarcely ever an opportunity for the inmates of the Cottages, whether patients or attendants, to hear Mass or attend to their religious duties. For the past two years, the Holy Sacrifice has been offered in a large room in one of the dwellings; but under unfavorable and disagreeable circumstances. When the building of the chapel at the Cottages, was suggested the response of the nurses and attendants and even of some of the patients not altogether deprived of means, was enthusiastic and practical. By their own contributions, aided by only a very few subscriptions from outside the Hospital, they have raised $2,600 in the course of a few months. The whole cost of the chapel has been $7,600 so there remains a debt of $5,000. Hitherto no public entertainment or general subscription has been resorted to, for fear of interfering with the parish churches of Poughkeepsie, all of which are carrying heavy financial burdens. This chapel is of wood, measuring 79 feet in length

by 30 in width at the nave and 54 at the transepts. Exteriorly it is decidedly more graceful than most churches of its class, while within its beauty is remarkable. An exquisite Gothic altar, heavy oaken pews and rich carpets harmonise well with the decorated walls, in tints of green and buff, and the windows of cathedral glass.

Scarcely had St. Joseph's chapel been completed and opened on the Sunday afternoon preceding the feast of the Holy Patriarch, March 18th, than Providence, no doubt through the intercession of St. Joseph himself, sent the means to erect another chapel of larger dimensions and more substantial materials at the Main Building. By the friendly offices of Bishop Cusack, the admirable Auxiliary of the Archbishop of New York with the hearty encouragement of Archbishop Farley a gentleman of that metropolis, a retired manufacturer, promised the sum of $15,000 for the erection of a chapel as a memorial to his brother. Plans have been prepared by Elliott Lynch, architect, and it is hoped that work will be commenced within a few weeks. The structure will be of rubble blue stone, trimmed with brown stone, and will be capable of accommodating upwards of 600 people. All the contracts are to be signed by the Archbishop, who has taken the most lively personal and practical interest in the undertaking.

It is perhaps worthy of remark that this will be the fifth structure destined for divine worship erected under the supervision of our Fathers, since coming to the Hudson. Father Walsh built the Della Strada chapel at our gate, used to some extent by the people of the country round about, and began the erection of that of St. Stanislaus at Pleasant Valley, now a flourishing little mission. Father Casey is responsible for St. Joseph's at the Cottages and for the future structure at the Main Asylum Building; while our own domestic Chapel, or rather noble church, due to the generosity of Mrs. Ryan, completes the number. This activity for God's services and worship without any regard to our own interest or convenience, has produced the happiest impression on the minds of both Catholics and Protestants in Poughkeepsie, where the name of the Society seems to be more and more identified with everything good and zealous. May it long continue so!

A very beautiful present recently received by the Novitiate is that of two marble statues, designed and executed by Joseph Sibbel. One represents Our Lady, under the title of the Immaculate Conception, and the other her Spouse, St. Joseph. They are designed for the side chapels flanking the main altar in the new domestic chapel. Together with the altars which they are to surmount, these statues are the gift of a lady who does not consent to have her name made known, even to the Fathers of the community.

Nor is this the only instance of generosity heightened by sincere modesty which has come recently to cheer and edify

our religious and to show them how even people living in the world may be detached at heart from their riches. Through one of our zealous Fathers, who is a modest member of another community, a New York lady has promised $10,000 for the completion of our library. The sole condition is that her name shall not be made known. Contracts have already been signed and the work is to be finished by August 1st, at latest. It is expected that after the completion of the book-stacks, electric lighting, desks and other furniture, there will still remain about $5,000 to be invested for the purchase of books.

No doubt the numerous temporal blessings with which our Lord favors us are only the type and image of those spiritual graces which He is constantly showering on the souls of our Novices, Scholastics and Tertians. May they stimulate us to a loving generosity in return and to a courageous advance in the paths of self-abnegation and unselfish zeal in His holy service !

The May devotions at St. Andrew-on-Hudson were happily inaugurated by the blessing of statues of St. Joseph and our Blessed Lady which had been recently placed on handsome granite pedestals adorning mounds that adjoin the main road. The bidellus of the Junior Scholastics preached the sermon for the occasion.

AUSTRIA, *Innsbruck.*—There are 338 theologians following our courses at Innsbruck, belonging to 66 dioceses and 16 religious orders. Among them are 33 priests ; 237 are seculars, 101 are regulars. The different nations are represented as follows : 163 from different parts of Austria-Hungary, 89 Germans, 40 Americans, 30 Swiss, 5 Russians, 4 Albanians, 2 Frenchmen, 2 Irishmen and one each from Belgium, Italy and Spain. In the Convictus or Seminary there are 260 students. Among the new-comers last October were 9 Americans.

Our Fathers at the Catholic Congress.—An assembly of the Catholics of Austria was held in Vienna last November, at which our Fathers played a prominent part. On the first evening a magnificent reunion of Sodalists of our Lady was held under the direction of Father Boissl. 4000 sodalists crowded the hall, all classes were represented from the members of the Imperial family to the lowliest servant. Father Boissl acted as chairman and both he and Father Abel stirred the throng to a high pitch of enthusiasm. Father Abel is the idol of Catholic Vienna, loved by everybody, by the working people, as well as by the highest aristocracy. The speeches of all the orators were on sodality topics and that of Herr von Racke, member of the German Reichstag from Mainz, was devoted in great part to a eulogy of the Society, to whom the world owes these Sodalities. A French Father who was present said the whole affair was a

triumph for the Society. At the meeting of the University Association the chief oration was delivered by Father Edward Fischer and Father Victor Kolb's speech on the press at the public meeting of the Congress resulted in the formation of a Catholic Press Association that promises to be of immense importance for Catholicity in Austria. At the most brilliant of all the meetings to close the Congress, Father Boissl again carried off the honors by an oration on "The duties of Austrian Catholics in defense of their sacred rights."

BALTIMORE. *Loyola College.*—The first noticeable event of the second term was the College Play given on the evenings of Feb. 26th and 27th. The highest praise was accorded the boys for their presentation of Shakespeare's Comedy "Twelfth Night." A gold medal, the gift of Rev. Father Rector, for the best interpretation of character was awarded to J. Leo Barley as Viola; but the judges were so pleased with the parts of Sir Toby and Malvolio that of their own accord they donated medals to the players of these parts. The following course of lectures was given in the College Hall during the Lenten season :—

Mar. 22nd. The Clowns of Shakespeare Prof. T. Gaffney Taaffe Ph.D.
" 29th. Modern Methods of Color Photography Rev. J. A. Brosnan, S. J.
April 5th. Literature—A reflection of Human Life Jno. J. Toohey, S. J.
" 10th. The High History of the Holy Grail Wm. M. Stinson, S. J.

The annual College Debate was held on Tuesday evening, May 15th, and was in every way up to the standard of former years. The subject chosen ("*Was the Recent Uprising in Russia Justifiable?*") afforded an abundance of material to the four debaters. The judges decided in favor of the affirmative and awarded the Jenkins medal to the second speaker of that side.

St. Ignatius Church. The Novena of Grace.—The Novena of Grace in honor of St. Francis Xavier (Mar. 4–12) has taken a deep hold of the Catholics of Baltimore since they make of it a splendid manifestation of faith. Great indeed must be the glory given to God by the united prayer of four thousand people gathered together for nine successive days to honor one of His saints. They come thus together because the Saint through whom they pray has made a promise to them, a promise which has been fulfilled in wondrous ways. This indeed would seem to be the characteristic mark of the Novena of Grace in this city, that each one making it has absolute trust that St. Francis Xavier will obtain the favor asked of him. It seems to differ entirely from the other novenas of the year in that it is a reality to each one making it. For the past few years the

attendance had been steadily increasing until it was found necessary to use both the upper and lower churches for the devotion. Last year, it was thought that by having an afternoon service at four o'clock, there would be no need of using the lower church in the evening. The plan was tried; but as some one said "The Saint seemed to take the management of things into his own hands." In the afternoon the church, as had been expected, was crowded far beyond its capacity. But in the evening came the surprise. Long before eight o'clock it was found that both the upper and lower churches would be needed to accommodate the crowds. Since that time, the upper church has been used in the afternoon, and the upper and lower in the evening. Our communions during the nine days numbered 6000.—This year, Fr. M. Foley, Rector of St. Paul's wished to have the novena conducted in his church, and asked for one of our Fathers to inaugurate it. Fr. Zwinge offered himself for the occasion; and the results were such that the pastor was astonished at the fervor manifested by his people, and he has become a most zealous and enthusiastic advocate of the devotion.

BELGIUM. *The Retreats to Laymen.*—The Sacerdotal Jubilee of Father Petit, which we noticed in our last issue, recalls to mind that he is the founder of the retreats to laymen at Tronchiennes, a work which has met with wonderful success. The "Letters and Notices" speaks as follows of this work: For forty years this work has engaged his attention with such visible and consoling results as are not often granted to the sower of the Gospel seed here below.

In 1863, three prominent Belgian Catholics met together at Tronchiennes for the purpose of performing the Spiritual Exercises. There were the Comte de Bergeyck, the Comte Alfred Cornet de Peissant, and M. Eugène de Peneranda. The following year the two first-named returned, the place of the third, who was abroad at the time, being taken by Baron Paul Mission. In 1866 the number augmented to nine, and the work of giving the retreat was entrusted to Père Petit, who has held it without a break from that day to this.

So the good work was started, and as the Father always made a point of urging his little flock to return next year and "bring a friend", by 1877 the numbers had become so formidable that, though they were parcelled out into three different retreats, the house could no longer accommodate all the applicants, and the Rector, Père Genis, was compelled to set about building the present spacious *Maison de Retraites*, the expense of the erection being in great part met by the exercitants themselves.

The blessing of God still rested, and indeed continues to rest upon the work. In 1899, the year preceding the twenty-fifth anniversary of the foundation, two hundred and

seventy-three exercitants went through the Exercises, whilst during the past year no less than ten retreats were given to a total of five hundred and fifty souls.

Nor must it be supposed that this grand work is confined to Tronchiennes. At Arlon and Liège, like retreats are also in full swing, most of the exercitants here as at Tronchiennes, being members of the higher classes. Yet this, again, is but one phase of the movement which is extending itself to every class of society.

At Lierre, Fayt, Ghent and Alken, houses have been built, some of them on a truly magnificent scale, solely for the purpose of receiving members of the laboring classes. At these houses short retreats are given each week to selected bodies of workmen. The expense, of course, of this last-named work is very considerable, as was, indeed, at first, the task of organizing it.

However, here we get a glimpse of the quality of that zeal which, owing to the Tronchiennes, Arlon, and Liège retreats, is animating the higher class Catholics of Belgium. To these almost entirely the work of organization and finding the necessary funds for the undertaking has been committed, with the result that at present no less than ten thousand Catholics per annum are enabled to go through a modified form of the Exercises, the effects of which are everywhere visible in their daily lives. To give but a single instance of the practical nature of the work, every month in the year, where it is possible, the exercitants are reassembled in their various parishes for what is known as a day of recollection, on which day they hear Mass, go to their duties, and attend a short instruction.

And now in the year 1905 we are celebrating the golden jubilee of the great little man, whose name will ever be associated with this wonderful of work which we have given but the merest outline.

BOSTON COLLEGE. *Men's retreat.*—During the men's retreat, both upper and lower church were crowded every night. Fathers O'Hara and Scully conducted the exercises. The average attendance was more than 3500. On Palm Sunday 2500 men received Communion in our Church. It is gratifying to note that the work of giving a special retreat to men is extending itself throughout the city. Though all the retreats were well attended, the retreat at the Immaculate was more largely attended than ever before. How popular the retreat is becoming may be seen from the fact that men came every night from cities as far distant as Providence and Lowell in order to be present at the exercises. Many prominent men, among them the Mayor of the city, made the retreat.

Alumni retreat.—The Catholic Alumni Sodality of Boston, which numbers many of our graduates, had its annual retreat in the College chapel during the last week of March.

The exercises of retreat were conducted by Rev. Father Rector. On Sunday morning, at the close of the retreat, Rev. John J. Wynne, S. J., editor of the *Messenger*, addressed the Sodality. His topic was the great work, now uppermost in Catholic literary circles, the new Catholic Encyclopedia.

The College Reception to Archbishop O'Connell.—On the evening of May 1 the faculty, alumni and students of Boston College assembled in the college hall to tender a reception to the highly-honored son of Alma Mater, Most Rev. William H. O'Connell, D. D. It was an occasion to which all the participants in the reception had looked forward with loyal expectancy. Accounts of the brilliant welcomes that had been extended to Archbishop O'Connell were thrilling the hearts of his brother collegians; and it was a longing hope that Alma Mater would be second to none in the expression of her greetings to her distinguished alumnus.

The college halls, and especially the main hall, were rich in generous decorations of palms and of national and college colors. The audience, composed of the alumni and students and their immediate relatives, was representative of Boston College at its best. On the stage sat His Grace; at his right, the Rev. William F. Gannon, S. J., Rector of the College and Rev. Francis J. Butler, President of the Alumni Association; and at the Archbishop's left Rev. Thomas J. Murphy, S. J., Rector of Holy Cross College. Members of the faculty and of the alumni and the speakers of the evening were also on the stage.

His Grace said that to him our college reception was, in a way, more pleasing than all the other receptions, for it was the loyal and loving welcome of a mother, his Alma Mater.

The following extracts from the speech made by the Archbishop show his devotion to the College.

"The college is still but at the beginning of her life. I am among her eldest children. Yet in that short time she has proven her value. The Church and the State have already received valued recruits from among her sons. They are year by year bringing back new laurels to her name. Our glory is her glory, and when we consider her youth, her poverty, her difficulties, we must say in all justice and simple gratitude, that she has accomplished miracles, and has already proven her right to an honored place even in this city, famous for its great love of education. For our part much remains to do. First of all we must prove our worth as her children by loyal affection to her and her interests—her growth and prosperity ought to be our glory.

"From her we have received so much for nothing. So much that no gold could buy. Let us stand by her in her poverty—share with her the fruits of our success—speak of her with affection, honor her among men—and to one another as children of this same mother let us pledge the loyalty of each to each and all to her."

BRAZIL.—Our College of Itu has a fair number of boarders but it suffers much from want of competent teachers. The same difficulty is experienced at the College of Anchieta, Novo Friburgo. A number of secular teachers are employed but it is difficult to find such as are able to deal with the students. Two years ago the help of three Marists was secured, good and able men, but the boys, even the smallest, obstinately refused to obey them.

At Friburgo, after fifteen years residence in an overcrowded building, a new building has just been finished with rooms enough for the Fathers, the classes, dormitories, and a large hall. The number of our students is ever increasing. Last year we had some two hundred and twenty boarders and in our new college we shall be able to accommodate three hundred. The reputation of the college is growing both on account of the good name of the professors and the beauty of the new building ; we have more applicants than we can accommodate.

The Day College opened recently at Rio Janeiro is doing well. Last year it numbered some ninety students.

In the ministry we are not doing as much as we would like on account of want of subjects. We have only small chapels at Rio and at Friburgo, but the Fathers give many sermons and help much the secular clergy, while retreats are given to the priests, to nuns, to students and the people. A Father goes every year to the North giving retreats and sermons to the people in the upper Amazon and his labor has produced much fruit. He is absent on these missions for eight months.

Our German Fathers are doing much good in Rio do Sul. They have five colleges, one at Sao Leopoldo, another at Porto Alegre, a third a Pelotas, a fourth in the town of Rio Grande and a fifth, opened only this year, in the capital of Santa Catherina, besides several Residences in different parts the country.

BRITISH HONDURAS.—Bishop Hopkins has been visiting the southern houses of the Mission—Stann Creek and Punta Gorda. Formerly the trip to these points was a tax on human endurance hardly to be realized by those who have not lived in this region. An open sail-boat with no cabin or sanitary conveniences; a mixed assemblage of Caribs, men and women, and a cargo of all sorts of things largely sprinkled with cock-roaches and other vermin : occasionally a tarantula or two for spice, to say nothing of centipedes and rats. *Nous avons changé tout cela.* A neat little steam-launch, the "Lydia," runs from Belize once a week and makes good time in calm weather. Three hours to Stann Creek ; ten to Punta Gorda. Formerly the duration of the sea-trip varied to P. G. from three to six days and nights in the open sail-boat for the distance of ninety miles.

Telephones are now common in Belize and long distance service is provided for the principal coast-towns and Orange Walk in the colony, and to Payo Obispo on the Mexican line, whence telegraphic communication may be made with Mexico and the United States. We are getting into touch with the great world, you see. An electric lighting plant is in process of erection, and by March we have hopes there will be lights in houses and churches as well as on the streets. We have an ice-plant managed by an American Jew from New York, who is also putting in the electric light.

The College is doing well, considering the conditions of this town, where the citizens do not care much for education. We have about seventy boys, of whom only a dozen are boarders. The fever-scare and quarantine against southern ports tell against us for boarders, but we hope in a year or two to muzzle or kill the mosquitoes and so secure some twenty or thirty more boarders. There are four classes—Preparatory, 1st 2nd and 3rd Forms (Academics). One priest and three scholastics teach all the classes. Father Superior acts as general supervisor of the college. Our boys who have gone out from St. John's have made us favorably known throughout the colony and neighboring republics.

There is no yellow fever in British Honduras ; the health of all our men is good, though Father Meuffels has been to some degree weakened by malaria. A visit to the States will counteract this ; and even as it is, he is doing good work as assistant pastor here.

The status of our men in British Honduras is not rightly given in the catalogue of the Missouri Province for 1906. The changes from last year are principally the following. Father Joseph Murphy replaces Father Henneman, who goes to the Cayo or western district with Father Stanton. A new station was opened there by Father Stanton last October and the prospects are excellent for the missionaries, though, of course, material comforts are almost entirely wanting. Formerly this district was visited only once a year. Father Morfeld's place in Punta Gorda is taken by Father Huerman. Father Antillach is at Corozal. Father Bennett replaces Father Meuffels at Orange Walk. Father Joseph Rigge is in Detroit. His loss is deeply felt here. During Father Meuffels' absence in the States, Belize will be cared for by the Rt. Rev. Bishop and Father Mitchell though Lent calls for hard work for four or five men. "Operarii pauci."

Travel, inland, in the colony is a great hardship. There is *not one* road worthy of the name in the whole of British Honduras, so wagons and carriages are not found outside of the larger towns. The interior is yet a wilderness, whose "pueblos" can be reached only by bridle paths through "the bush," which is infested by insects and overgrown with vines and thorny brambles. Despite all the inconven-

iences our Fathers manage to make regular visitations, and their work makes a splendid showing in conversions and in reformation of life among the natives. Our Sodalities are beginning to make an impression on the larger towns, arousing fervor and piety and encouraging Catholics to set a standard of better morals to their fellow citizens.

Fr. J. A. Murphy, S. J.

CALIFORNIA. *Death of Father Felix Weis.* This Father, who was well known to many of this Province, died at Arlon, Belgium on April 30. He made his novitiate and juniorate at Santa Clara, taught at St. Ignatius, San Francisco, and came to Woodstock for his Philosophy in the Fall of 1887. He gave a public defence in Philosophy which was much admired, his elegant Latin attracting especial attention. He was called to Italy for his Theology which he made at Chieri and was sent to Rome for special studies in Scripture in 1897. The following year he taught Scripture in Chieri. It was here that his health failed, so that after making his third year he was for the rest of his life operarius, being for the last five years at Arlon, in the province of Belgium, engaged especially in giving the Exercises.

Mr. Bryan J. Clinch, author of "California and its missions," and architect of missions Chapel at Santa Clara, died May 19th.

CANADA. *Scholasticate of the Immaculate Conception.—Ordinations.*—The Ordinations took place on April 8, 16 and 17. On the 8 and 16 the Ordinandi, accompanied by Father Rector and the Master of Ceremonies Mr. Samuel Bellevance, went at an early hour to the Cathedral where in a private chapel they were ordained Subdeacons and Deacons. On the 17, in our church of the Immaculate Conception, Mgr. Zotique Racicot, who was also the officiating Bishop at the Cathedral, raised the candidates to the dignity of the Priesthood. Our new Priests are Father Thomas Hogan of the California Mission, Fathers Ambrose Sullivan and James Brogan, of the Rocky Mountain Mission, and Fathers Louis Boncompain, Peter Gaume, Richard Vandandaigue, Gregory Féré, Edward Colclough, and Samuel Lemay, of the Canada Mission.

Some prison work.—The sixth of January, at 8 A. M., in the chapel of the men's prison at Montreal, his Grace the Archbishop Paul Bruchési officiated at a very touching ceremony. Coming, as usual, to present the Catholic prisoners with his best New Year's wishes and his paternal benediction, he took the opportunity for conferring the Sacrament of Confirmation on one of the convicts, an English-Canadian 55 years of age, who had made his first communion last Christmas day. Before the ceremony took place, his Grace addressing the prisoners in a few kind and touching words, both in English and in French, gave them important rules

of conduct for the time of their imprisonment as well as for their life after liberation. As leader of the crusade against intoxicating drinks he is actually conducting in his archdiocese, he could not fail to expose in a vigorous picture the physical and moral evils they produce in modern society. Then he administered the sacrament of Confirmation to the aged prisoner. At the special request of the Chaplain, Father Theophile Caisse, S. J., the governor of the jail, Mr. Vallée, one of the old pontificial zouaves, acted as god-father. It was really touching to look at the poor old convict, as he knelt in the sanctuary; at his side the honorable governor in full uniform, wearing his decorations on the breast; and behind, the three hundred prisoners with the officers and constables, following all the details of the ceremony in the midst of a religious silence, interrupted only by the voice of the officiating archbishop and those of his two assisting priests. Afterwards his Grace said Mass. The assistant-chaplain, Mr. Mangeleere, S. J., presiding at the organ; and the regular choir of convicts which he is training rendered with good effect the old French Yule-tide hymns. After the Elevation, one of the prisoners sang the beautiful "O Salutaris" by Léfébure-Wély.

The ceremony, so simple but so noble, made a profound impression upon the mind of many a convict. It reminded them that they too were confirmed once, and if they have failed in the daily struggle against evil, if human justice has punished them, divine justice only asks from them repentance, and that nevertheless they always remain the children of our holy Mother the Catholic Church.

Retreat at the Men's Prison.—At the Men's Prison, in which there are at present about 250 Catholic prisoners, a short retreat was given during Holy Week. It lasted two days and ended with Mass and Holy Communion on the morning of Holy Thursday. The prisoners responded generously to the zealous work of those interested in them, and all but some ten or twelve went to Confession and Holy Communion. The results were all the more gratifying because among the prisoners were some who had not been to Confession for years, and these were as easily won over as any of the others. The Warden assured the Missionaries that happiness was visible among the prisoners by their tears of joy and repentance, making it plain that the occasion only was wanting to put them on the right path.

St. Boniface College continues to take the first place in the University Examinations of Manitoba. At the last Convocation in May the students of St. Boniface carried off the two Greek scholarships in competition with candidates from all other colleges, and as Greek is an optional subject, taken only by the better class of students, viz., those who are preparing for theology or who have a taste for the ancient classics, this scholarship is probably the most honorable distinction in the gift of the University.

Montreal, Loyola College.—During Lent the Fathers of this house preached a well attended course of sermons in St. Ann's Church which is in charge of the Redemptorists, they also gave several Retreats. Five class-specimens were given during the months of April and May. They were well given and well attended and showed thorough and pains-taking work on the part of both Masters and Students.

A very successful Mission was given in St. Gabriel's Church by Fathers Boarman and O'Malley, of the Missouri Province.

ENGLAND. *Ian Maclaren on Catholicism.*—We quote from the "Catholic Standard", the words of a very outspoken testimony borne by the Rev. Dr. Watson, commonly known as Ian Maclaren, to the virtues and merits of Catholicicm, which is doubly useful in that it places that popular writer before us as a man of impartial and unprejudiced mind, and reveals to us the impression produced upon such a mind by the sound principles and knowledge of human nature which guide the Church in her spiritual action. At Father Berry's Bazaar, Dr. Watson took, as he said, that opportunity of expressing, with some knowledge of the facts, "his profound respect for the high character and the natural patriotism of the Catholic Church of Scotland. The Scotch priest had been distinguished for his devotion and his urbanity, for his culture and loyalty, and he did not know that the eighteenth century in Scotland, rich although it was in scholars and ecclesiastics, produced any finer figure than Bishop Hay, who, more than any other man in that century, established the Catholic Church in Scotland. While he might be pardoned for paying this tribute to the Catholics of his own race, he was not forgetful of, and yielded to none in respect for, the virtues of the Catholic Catholic in other lands, and not least in Ireland and in England. No minister of religion had been more true and faithful to a poor and suffering people, or done more to sustain a high standard of social morality than the Irish priest; and no body of men in England made greater sacrifices for their principles during the last three centuries or, in proportion to their numbers, made a larger contribution to sacred and other learning than the English Catholics. As he closed his public life in Liverpool, he was proud to remember the intimate friendships he had had, and still had, with distinguished ecclesiastics of the Catholic Church, and the cordial welcome he had more than once received at Catholic functions.

"One thing I have learned, and it has kept me from criticizing the Roman confessional with the high spirit of many Protestant writers. There are certain situations where a man or woman must confide in some person to obtain advice or sympathy, or simply to unload the soul, and there is no one to whom it is more becoming they should turn

than a sincere and honorable minister of Christ. For one thing he knows more of life, if he has been a receptive person, than even a lawyer or a doctor, and he is bound by every sacred consideration to absolute secrecy. During the course of his life he has become the depository of many hidden sorrows and family tragedies. He has been with people through many a cruel trial of which the world knows nothing, and has suffered with them in ways even his nearest friend does not suspect."

Oxford.—Mr. Joseph Woodlock, one of our scholastics of Pope's Hall and now in his second year at Oxford, gained First Class Honors in the Mods. Examination this last term.

FORDHAM UNIVERSITY. *A New Rector.*—Father Collins having been appointed Administrator Apostolic of Jamaica, Father Daniel J. Quinn was on March 1st announced Vice-Rector of the University.

Changes in Science Building.—The alterations made in the Science Building for the accommodation of the Medical School, were completed in January. Externally the appearance of the building is improved by the addition of a Mansard roof, which matches well with the general tone of the whole structure. On the left, approaching the main entrance, a vault has been placed for the preservation of subjects for the dissecting table. Cold storage is secured by the use of a small refrigerating plant run by the steam from the heating boilers. From this vault an elevator runs directly to the dissecting room on the top floor. On the right of the front steps, two large cylindrical tanks (34 ft. x 7 ft.) have been placed in a vault, the one containing about 10,000 gallons of water, and the other, containing an equal amount of compressed air. When these two tanks are brought into communication, water is sent into the buildings under a minimum pressure of 75 lbs.

The first floor of the Science Hall remains substantially unchanged. The large room on the right is just at present used as both College and Law Library, but it is proposed to convert it into a large Physical Laboratory, when within the next month the books of the College Library shall have been removed to the new home lately prepared for them in the Old Armory Hall, and the Law Library will have been transferred to the new abode of the Law Department, 42 Broadway. This change will make it possible to convert the south half of this floor into a large, bright Chemical Laboratory. Ascending by old stairs, a large and spacious hallway is now to be found where before there extended a corridor from the door of the Physics Lecture Room to the Chemistry Lecture Room. The partition separating this corridor from the Geological Museum was removed, that access by means of a stairway to the centre of the floor above

might be secured. It is still intended, however, to utilize this hall space for the exhibition of geological specimens. The Physics and Chemistry Lecture Rooms remain much as they were before.

The new staircase leads to the hallway in the cencentre of the top floor. North of this landing is located the new Demonstration or Lecture room, provided with seats arranged in tiers to accommodate some eighty students. For the present the vacant space in the room has also been fitted up with Bacteriological apparatus. The dissecting Laboratory on the south side is a large square room, fitted with slate-covered tables, lockers, etc. Direct communication with the cold storage vault below is had by means of the aforesaid elevator. Both rooms are brilliantly lighted by large roof and side lights, as well as by numerous windows. The floors throughout the top story are of asbestolith, a concrete-like substance with a smooth hard surface impervious to water, so that it is possible to clean the floor surface thoroughly by flooding. Besides these mentioned, there are four small rooms on this floor, the most important of which are a private dissecting laboratory attached to the lecture room, and a lavatory neatly finished in white marble. It is felt that present accommodations are but temporary, yet the equipment secured is of the very best. Even before completion the building was in actual use, and has given great satisfaction. The instruction thus far has been of a high grade, and the results up to the present are most encouraging.

FRANCE. *Province of Champagne. A Grand Act.* On July 11 of last year, Father Anthony Malvy, already known from the Grand Act in Philosophy he gave at Vals in 1901, and from several articles in the "Etudes", defended theses *ex universa theologia* at Enghien, Belgium, where is situated the theologate of this province and Toulouse. The nave of the church was used as the *aula maxima*, the choir being cut off by curtains. Monseignor Walravens, Bishop of Tournai, presided and besides the Provincials of Champagne and Toulouse, the Father Prior of the Dominicans of Kaim with his religious, the Novice Master of the Capucins, and the Rectors of Louvain, Gemert, Canterbury and a number of Professors of theology were in attendance. The morning session lasted from nine to three, the afternoon from three to five. Father Malvy acquitted himself with great credit and received warm congratulations from the Bishop of Tournai.

Province of Toulouse. Two Acts in Philosophy. At Gemert, the House of Philosophy for the provinces of Toulouse and Champagne, on July 13 & 14 two acts in Philosophy were given by FF. Joseph Subtil and Michael d'Herbigny. The two Fathers Provincial were present and the Rectors of

Valkenburg, Enghien, d'Oudenbosch, Mariendaal, and a number of priests. There were morning and evening sessions both days. A full account of these Acts is given in the "Lettres de Gemert".

GEORGETOWN UNIVERSITY. *Departure of Father Hagen.*—Father Hagen, who has been in charge of the Georgetown Observatory for the past eighteen years, has been summoned to Rome by His Holiness Pius X. to be Director of the Vatican Observatory. Father General in calling him to Rome notes that the order comes from the Sovereign Pontiff and must be obeyed at once. Father Hagen left Georgetown on April 9 and reached Rome April 22. His address is Borgo S. Spirito, 12. Father Hedrick is his successor at Georgetown and has already taken up his abode at the University to the loss of Woodstock. Father Hagen certainly deserves well of Georgetown. He has given to that Observatory almost twenty of the best years of his life and, by his works made it better known throughout the scientific world than it was ever before. In the improvement and equipment of the Observatory he has also done good work. Besides completely renovating the building, he acquired a splendid new transit, and new clocks, introduced electricity for lighting and for recording various phenomena, and put up two new buildings, one for the old equatorial and one for the photographic zenith transit. He has left the Observatory in splendid shape for his successor who is fortunately well acquainted with the work to be done.

Ethical Lectures in the Medical School.—A course of lectures on Ethics had long been felt as a very serious desideratum in our medical school; all the more that, while the medical profession is confronted almost every day by the most perplexing and delicate ethical problems, very many, if not the majority, of the students of medicine receive their Doctor's degree without ever having made a course of Philosophy, let alone Ethics. Hence, at the instance of Rev. Father Rector, one of the Fathers of Georgetown College, for the first time in the history of our medical school, was appointed last Fall by Rev. Father Provincial to deliver a course of lectures on Ethics some time during the scholastic year to our students of medicine. After several conferences held between Father Rector and the members of the medical faculty, it was finally arranged that six lectures should be given in the large lecture hall of the faculty building. This place, and the hour of three in the afternoon, were chosen for the convenience of the students, as at that hour they were all present in the building. As the lectures will henceforth take place every year, it was also decided that they should be given to the graduating class exclusively, though members of other classes had expressed a wish to hear them. The lectures, though optional, counted in the number of lectures that each student must hear during

the semester. They were given on the Mondays and Wednesdays of the first three weeks of March.

The first lecture dealt with some important psychological questions: the nature of man, the spirituality of the soul, the freedom of will; also the social nature of man.

The subject of the second lecture were the fundamental principles of Ethics, particularly the Natural Law.

The general subject of the next three lectures was "the Sacredness of human life": euthanasia, suicide, self-defense, craniotomy, abortion, prevention of conception and other sexual vices. The last lecture was on the rights and duties of physicians. The students of the graduating class, a majority of whom are Catholics, were faithful and attentive listeners to all the lectures. The Professors, too, many of whom are very distinguished men, took great interest in this new departure, and some were present at all the lectures. Others expressed their regret that their professional duties prevented their attendance. This was especially the case of Dean Kober. Both Professors and students were pleased with the lectures. Among the books used in preparation of the lectures should be mentioned first and foremost Father Charles Coppens, S. J., "Moral Principles and Medical Practice," which was of invaluable aid; Father Cathrein's great "Moralphilosophie," in German; Dr. Surbled's "La Morale et la Médicine;" Stöhr, Pastoralmedicin; Dr. Pomeroy's books on the "Ethics of Marriage"; also many articles from the well known periodical: "American Medicine."—*Benedict Guldner, S. J.*

The following notices of these lectures by students who attended them will show how much they were appreciated. The first is from the April number of the "Georgetown College Journal." "A short optional course" it says "on Medical Ethics was delivered at the Medical School during the month just past to the Senior students, which proved to be instructive and interesting in the extreme. Various members of the faculty also lent their presence during the lectures, and they seemed to take as much interest in the course as the students." The second appeared in the "New Century" for April 28th and is as follows: "To the reader familiar with Cardinal Newman's "Idea of a University," the lecture course in Medical Ethics, at the Medical School of Georgetown University, just completed by Father Guldner, S. J., will have double significance. Only one other college in the United States has a similar course, that one being the University of St. Louis.[1] The problem of irreligious teaching in medical schools, is one to which too little attention is paid. At Georgetown not only is the teaching safe, but the extra precaution of having a course in ethics is taken, so

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[1] Creighton University, Omaha, Nebraska, was the first to establish ethical lectures in the Medical Department.—*Ed. W. L.*

that positive and not negative knowledge will result. The lectures were well attended, and the faculty, regardless of sectarian beliefs, were present at many of them."

SAINT IGNATIUS HOLY WATER.—The third edition of a booklet on "The Holy Water of St. Ignatius" has just been issued by Our Fathers at Cincinnati. Besides the prayers for a novena, it gives more than twenty pages of cures operated in this country and in Canada. This booklet may be obtained from the Rev. Director of the League of the Sacred Heart, St. Xavier Church, Cincinnati, Ohio at twenty-five cents per dozen or $1.25 per hundred. A four-page leaflet with the prayers for the novena may also be had for twenty-five cents per hundred.

INDIA. *St. Xavier's College, Calcutta* has issued a college Magazine, called "The Xaverian." It is elegantly gotten up with illustrations of the college and contains, "Current Events," accounts of Prize Day, and "Our Pastimes," with the Status of the College and the Rectors and the University Commission's Report. From these last two, we learn that the college closed the year with 769 students, 303 belonging to the University Department and 466 to the school. The Report of the Commission appointed by the Senate of the Calcutta University for the inspection of Calcutta Colleges, is most favorable. It praises "the completeness of the whole Jesuit system of education" established in the college, its well-fitted lecture rooms for Physics and Chemistry, its ample fields and gymnasium, and concludes with the words: "Altogether St. Xavier's is a great educational institution thoroughly organized and worked." We welcome "The Xaverian" and hope to draw from its pages from time to time notes about the College and the Mission.

ITALY. *Chieri. Jubilee of Father Sanctus Schiffini.*—This Father, so well known from his philosophical and theological works, celebrated last October his Golden Jubilee as a religious of the Society. An academy was held in his honor, addresses were made in different languages, and letters of congratulation were received from His Holiness Pius X., Very Rev. Father General, and from many of his former pupils. The venerable Jubilarian is still teaching, being morning professor of dogma at the Scholasticate of Chieri.

JAMAICA. *Father Collins, Administrator.*—Father John Collins, lately Rector of Fordham University, was appointed in March Administrator Apostolic in succession to Bishop Gordon, who has been obliged on account of health to leave the island for England. He reached Kingston on March 9th. On March 14th he was given a public reception when addresses of welcome were made and resolutions of devotedness passed. A reception was also given at St. George's

College by the students. Father Collins appointment has given great satisfaction to the Jamaicans. "The Daily Telegraph" says:

"When news spread abroad in Kingston yesterday that Father Collins had come to succeed Bishop Gordon, universal pleasure and satisfaction were expressed. During the eight years in which the new Administrator labored here as a priest, he enjoyed great popularity. An eloquent preacher a zealous worker, and an essentially generous and warm-hearted man, Father Collins was admired and loved by all classes. Consequently, whilst many regrets have been expressed that Bishop Gordon is not to return to Jamaica, local Catholics are delighted that such a popular and highly qualified man as the Very Rev. Father Collins has been selected to succeed him and to carry on his work."

Father Mulry has gone to Brown's Town to replace Father Emerick who has been unwell.

Father Collins spoke before the Board of Education on May 3d in behalf of equal treatment in religious teaching, insisting that Catholics be placed on the same footing as other churches and be allowed to teach their own catechism.

Bishop Gordon, who was obliged to leave Jamaica on account of his failing health, spent some days at Rome in February with Father General and then left for Malta where he is to remain. Father Chandlery accompanied him from Rome to Malta.

Missouri Province. *St. Louis University.—Scholasticate.*—The usual disputations took place on March 5th and 6th and on April 30th and May 1st. In those of the former dates the following theologians and philosophers took part: "*De SS. Eucharistiæ Sacramento*," Mr. I. Kircher, defender, MM. P. McDonnell and J. McCormick, objectors; "*De Gratia Actuali*," Mr. J. Hugh, defender, MM. G. O'Shea and A. Muntsch, objectors; Essay on "The Septuagint" by Mr. P. Delon; Essay on "The Religious State" by Mr. A. Baehr: "*De Jure Proprietatis*, Mr. J. Mosca, defender, MM. S. Horine and F. Meyer, objectors; "*Ex Cosmologia*," Mr. A. Schwitalla, defender, MM. J. Knipscheer and B. Foote, objectors; "*Ex Logica*," Mr. W. Obering, defender, MM. J. Floyd and J. Krance, objectors; Lecture on "Chemical Action" by Mr. J. Higgins. On the latter dates the participants were as follows; "*De Baptismo*," Mr. M. Walsh, defender, MM. F. McMenamy and A. Laur, objectors: "*De Justificatione*,,' Mr. J. McClorey, defender, MM. A. Coudeyre and J. Taylor, objectors; Essay on "Joan of Arc" by Mr. J. O'Callaghan; Essay on "The Priesthood of Christ" by Mr. W. Dooley: "*Ex Theologia Naturali*," Mr. P. Blakely, defender, MM. F. Sullivan and W. Fitzgerald, objectors; "*Ex Psychologia*," Mr. M. Burke, defender, MM. J. Kroeger and E. Garesché, objectors; "*Ex Logica*," Mr. W. Finan, defender, MM. J. Werner and J. Kem-

per, objectors; Lecture on "Power Transmission" by Mr. C. Kohne.

A Present from Pius X.—Nearly 200 volumes of the Vatican Library, in Rome, have been received at St. Louis University as a special mark of favor from Pope Pius X.

In the collection is an edition of the ecclesiastical annals of Cardinal Baronius. This edition is the only one of its kind in existence, and was a special presentation copy from the Society of St. Paul, of Paris, to Pope Leo XIII.

The outer cover of each volume, which is bound in red morocco, is stamped in gold, with the arms of the Pontiff surrounded by the inscription, in French, "Compliments of the Society of St. Paul to His Holiness, Leo XIII." This edition was presented to the late Pope on the occasion of his golden jubilee, and was highly prized at the Vatican, in view of which the faculty at St. Louis University feels all the more honored at the favor conferred upon the institution.

Creighton University, Omaha. — On Sunday evening, April 22, the solemn office for the dead was chanted in the parish church of St. John's, by the faculty for the repose of the soul of the late General. The celebrant was the Rev. Father Adolph, O. S. F. of South Omaha, assisted by the Rev. Peter Gannon, editor of the "True Voice" of this city, and an alumnus of our college, and the Rev. T. McNieve, S. J., as deacon and sub-deacon respectively. The Rev. J. Stenson, of St. Philomena's cathedral occupied a seat in the sanctuary. Between the Matins and Lands Rev. M. O'Connor, S. J., vice-president of Creighton College, preached a short explanatory sermon on the nature of the service, and asked the prayers of the congregation for the repose of the soul of the late General.

On Monday morning, April 23, a solemn requiem High Mass was celebrated by the Rt. Rev. Msgr. Colaneri, Vicar General of the diocese, with the Rev. Father Fitzpatrick of Holy Family Church as deacon, and the Rev. Father Sinne of St. Magdalene's Church, as sub-deacon. The Mass was sung *coram pontifice*, the Rt. Rev. Bishop Scannell occupying the throne at the gospel side of the sanctuary. Rev. Father Aherne, of St. Agnes, South Omaha, and the Rev. Father McLaughlin of St. Peter's, of this city were deacons of honor to the bishop, and the Rev. Father Jennette, Chaplain of St. Joseph's Hospital was the assistant priest. At the close of the Mass the Rt. Rev. Bishop Scannell pronounced the last absolution. A large concourse of people attended the Mass.

The Nebraska State Oratorical Contest. Creighton College is a member of the Nebraska State College Oratorical Association. This year the contest was held at the Wesleyan University, Lincoln. Eight universities and colleges competed. These were: Creighton University, Wesleyan

University, Cotner University, Doane College, Bellevue College, Hastings College, Grand Island College and York College.

The subjects chosen by the various speakers were as follows: Creighton, "Abraham Lincoln," Wesleyan, "An appeal for Civic Righteousness," Doane, "America's Destiny," Cotner, "Our Heritage and our Duties," Bellevue, "Thought, the Dynamic in Progress," Hastings, "Phillip H. Sheridan," York, "The Awakening."

The orator for Creighton was William Sternberg, a student of rhetoric class. In the first ranking it was found that Bellevue had gained first place. In the second ranking for the second position Creighton and Wesleyan were a tie. The Creighton representative, however, becomes the chairman of the Nebraska delegation to the Inter-State contest, which is held this year at Topeka, Kas., by the fact that Sternberg was one point ahead of Wesleyan in the first rating which decided the first place. On delivery Creighton was awarded two firsts and a seventh place. The Rev. F. W. Easson, Episcopalian Minister, of Lincoln, Nebr., was the judge whose judgment proved fatal to our representative. The speaker whom Mr. Easson put first the other two judges relegated to the seventh place. The substitute judge, after the decision had been publicly announced, said that had his vote been required he would have given the Creighton orator first place.

New Orleans Mission. *A New Superior.*—On January 12, Father William Power, who had been Superior of the Mission since the 17th of June, 1897, was succeeded in office by Fr. John F. O'Connor. Father Power replaced the new Superior as Rector of our college in Shreveport.

Immaculate Conception College.—The Alumni Sodality is flourishing greatly under the direction of Father Rector. Leading Catholic gentlemen of the city are its most enthusiastic members. On Christmas eve, and again on the feast of the Annunciation, after the tridual retreat, acting on Father Rector's invitation, the members of the Sodality had breakfast in the community refectory. Many impromptu, heart-stirring addresses were made on the occasions. Notable among the speakers were a prominent judge, and an aged doctor, who told very feelingly of their conversion to the Church. The president of the sodality is himself a prominent convert. The college cadets appeared in the Carnival Rex parade with their usual distinction. The general comment was that our cadets far outshone other local cadet organizations in military and gentlemanly deportment. In the beginning of April, a Major Dickman was sent from Washington on an extensive tour of military inspection in the Southwest and West, starting with our college and the State University at Baton Rouge. The inspector expressed himself as highly pleased with the results

shown by the boys. Every Thursday this spring Father Lamb is with his cadets at target practice at the State rifle range. Fr. de la Morinière was invited from Spring Hill recently, by the president of the Ladies Confederate Memorial Association, to deliver an oration at the grand Confederate Re-union held in this city. The orator's stirring speech, to the assembled thousands in the vast Auditorium, sent a glad thrill through the heart of many a battle-scored, gray-haired veteran of "the lost cause."

NEW YORK. *St. Francis Xavier's. Aid for Ours at San Francisco.*—When the news reached New York of the distress caused our Fathers in San Francisco by the recent earthquake, the College of St. Francis Xavier and the faithful of the parish hastened to their relief. The College immediately sent $1000. As their offering to the collection ordered by the Most Rev. Archbishop throughout the archdiocese, the people of the church gave $807. This amount was promptly dispatched to His Grace, Archbishop Farley, who most kindly and thoughfully returned it at once with the request that it be forwarded direct to our own Fathers in San Francisco for use in their present pressing needs. A similar courtesy, we know, was also graciously shown in the case of the large collection at our church of St. Ignatius, this city. Our parish contribution was subsequently swelled, by the private donations of friends, to one thousand dollars. A few days after the disaster, a lecture for the relief of the sufferers in the afflicted city was held in the College Theatre under the auspices of some of the younger Alumni of St. Francis Xavier's College and Fordham University; the Hon. John J. Delany, '86, LL. D., Corporation Counsel of the city of New York, presided. The sum of more than $600 thus realized will be sent by the Alumni Committee to the Jesuit Fathers in California. Again in the College Theatre, on June 4, a concert, to which many of the best known Catholic artists in the Metropolis have volunteered their services, will be given for the same beneficent end, and in this way at least one thousand dollars more will surely be added to the St. Francis Xavier fund, amounting in all to more than four thousand dollars, for the aid of our stricken brethren across the continent.

The Lower Church.—For some time past extensive alterations and improvements have been in progress in our beautiful Lower Church. The renovation of the interior, executed in Brother Schroen's best manner, will long stand as an excellent example of his skill and artistic taste. The general impression is an appreciable heightening of light and bright effects; the sombre air and the gloom, usually almost inseparable from basements, have been largely dispelled. The colors have been successfully blended and harmonized; and the sculpture and *rilievo* work in plaster, wherein Brother

Schroen has achieved so many unique and original designs and effects, gives a peculiar richness and tone to the dados, vertical borders, ceiling pieces and wider, ornamented surfaces. Doors of opalescent glass, now open into the transepts. The windows of the sanctuary are of the same material,—perfect in workmanship and appearance. Four windows, of symbolic design, have likewise been placed in the sanctuary around the main altar. The name of the Munich house of Meyer is a sufficient guarantee of the character and style of the new stained-glass windows that now grace the body of the church. Striking in conception and richly ornate in form and finish, these windows present in interesting combination the two essential features of church embellishment,—the devotional and the truly artistic. The color scheme, which is at once brilliant and lightsome, has been much admired. The two large windows in the transepts, representing the Annunciation and the Coronation of Our Blessed Lady are the gifts of the Young Ladies' and the Women's Sodalities respectively.

On each side of the nave of the Lower Church, as is well known, are a series of shrines and altars much frequented at all times by the faithful from all parts of the city. Here the governing idea in the erection of the windows was that the subject set forth on the glass should interpret or illustrate some phase of the particular devotion practised at each shrine. At the altar of St. Ignatius, for instance, the windows depict in deep and mellow colors, first, the approval of the society by the Pope, and and then, the first vows of our early Fathers in the little chapel at Montmartre. At the shrine of Blessed Margaret Mary, the associates of the League of the Sacred Heart have erected a scene of the apparition of Our Lord to Blessed Margaret Mary at Paray-le-Monial. The other window at this altar, representing Our Lord sending forth the Apostles to preach, was presented by the promoters of the League. St. Veronica proffering to Our Lord the sacred kerchief, and Mater Dolorosa are very appropriately placed at the shrine of the Holy Face. At the altar of the Precious Blood, we have St. Helen at the finding of the Holy Cross, and likewise St. Louis, King of France, bearing the Crown of Thorns, which had been brought to him as a gift from the East. This window of St. Louis, it is interesting to note, is a fitting memorial from the members of the Literary Society of St. Francis Xavier's Church, to Father Thiry, S. J., who came from France, and was the founder, and for many years the director of this flourishing association, which is still the unfailing source of untold benefits to the younger members of the parish. The windows at the altar of St. Mary Magdalen fittingly portray the pardon and forgiveness of Magdalen and the joyful meeting of Our Lord and Mary in the garden on the morning of the Resurrection. Near the shrine of all the saints of the Society, St. Francis Xavier is declaring the glad tidings of salvation to a throng

of swarthy orientals at his feet. Next to this, is St. John Berchmans, with a beautiful effect in the clouds as a wreath around his head; while before the saint, little schoolboys, with their books in their hands, are pictured stopping to say a prayer at his shrine on their way to school. Other subjects near by are St. Aloysius; Our Lord blessing children and bidding little ones to come unto Him; St. Patrick, the national apostle of so large a portion of our people; and St. Catharine of Siena, the defender of the rights and prerogatives of the Holy See. A completely new system of steam heating has also been placed in the Lower Church, with all the pipes and radiators enclosed in oak wainscotting in keeping with the oak finish of the entire church. The artistic material and design of the new marble flooring also greatly enrich the general appearance.

NORWAY.—The number of Catholics is about 1350 in a population of two millions. There are twelve stations with the same number of churches and five chapels. The number of priests in charge of souls is twenty-two. The religious congregations comprise the Sisters of St. Joseph, the Elizabethines from Breslau, and the Franciscans. The edict forbidding all congregations of men, especially the Jesuits, to live or preach in Norway was repealed in 1897; but the Jesuits can only pass through the country, as they are forbidden to dwell in it or to occupy themselves in the works of the ministry. With this exception entire liberty in regard to religion exists. At Christiania the police accompany the procession of the Blessed Sacrament and the Protestants bring flowers for the repositories.—*Lettres de Gemert.*

A Distinguished Convert.—The "Glasgow Observer" speaks as follows of a recent conversion to the Church in Norway: "One of the most notable conversions to the Catholic Church in the present generation (though little has been heard of it in this country), and one destined to have a far-reaching influence on philosophical and theological thought in Northern Europe, has been that of Dr. K. Krogh-Tonning, the celebrated pastor, writer, and pulpit orator of Christiania. As Lutheran rector of Old Acker Parish, in the capital of Norway, he won a brilliant reputation, not only in his own country, but in Sweden, Denmark and Germany, being known as an eloquent preacher, and man of profound and varied learning. His great treatise on dogmatic theology, in five volumes, won a speedy place as the standard work on that subject throughout the Lutheran Church; and it is probable that, since the conversion of John Henry Newman, just sixty years ago, no similar event has caused such a commotion in Protestant circles as the news that Dr. Krogh-Tonning had been received into the Catholic Church by a Jesuit Father at Aarhus, in Denmark".

PANAMA.—Father Daniel Quijano, whom some of our readers will remember wrote us from Colombia during the war with Venezuela, writes us that he is now chaplain in the American Hospital in the Canal Zone, being the only English-speaking priest to attend to the spiritual needs of the patients. This hospital is called the Ancon Hospital and is situated on a picturesque hill, where it was constructed by the French. Several wards and buildings are scattered here and there, Ancon being also the seat of the Governor who occupies a fine mansion. The Americans are building additional wards and mansions. On Easter Sunday some seventy Americans made their Easter communion in the Catholic chapel. Father Quijano's address is, Ancon Hospital, Canal Zone, Panama. It will be recollected that the Bishop of Panama is also one of our Fathers and one of our former correspondents. He also speaks English and his address is Rt. Rev. F. X. Jungito, St. Francis Xavier's Church, Panama, Colombia.

PARAGUAY.—Our Brazilian correspondent, Father Galanti, writes: "Some twenty years ago, good Father Morgan, when he was at Woodstock, asked whether I could give him any information about the actual state of our old missions of Paraguay. I had no means at that time of complying with his request, but I have never forgotten it. During my study of the "History of Brazil" I found that everything had perished and in my fourth volume I gave some of the names of these missions and how they had been destroyed. It was only this very year that I found a really satisfactory book on the subject. This is "La Compañia de Jesus Restaurado en la Republica Argentine" par P. Rafael Perez, S. J., Barcelona, 1901. In this work Father Perez says that in Brazil and in Argentina nothing remains of the old missions. In Paraguay itself there are two or three places in which some houses and churches are still to be found. The people there have kept up by tradition an excellent remembrance of our Fathers and, without doubt, much good could be done there by our missionaries, but the Government will not allow it.

PHILADELPHIA. *Gesu Parish.*—We commenced the year with a mission given by Fathers Stanton, Goeding, Coyle and Howle—two weeks for women and one week for men. We would and should have had two weeks for men, but Father Himmel found it impossible to supply Missionaries. The mission was splendidly attended not only by the women, but, what was still more gratifying, by the men. Torrey may complain of the apathy of Philadelphia, but the Gesu parish can not justly do so. It was an inspiring spectacle to behold our spacious Church and sanctuary packed with men every evening, and most consoling to see the large number who attended the Mass at five A. M.

Fruits of the Mission: 40 Baptisms; 75 First Communions; Confirmations 195 adults; Confessions 9600.

The Novena in honor of St. Joseph was preached by Father James A. Mullen, who has just finished his fourth year at Woodstock. Our May devotions are now being celebrated, the parish Fathers by their fervent instructions increasing our people's love and devotion to the Immaculate Mother.

The Parish generously responded to the Archbishop's appeal made for San Francisco; we are now making a second appeal for our Fathers there and expect even a more generous response. Five thousand dollars have already been subscribed. This is in addition to the $1000 sent to the Archbishop.

College.—The college continues to discharge calmly and steadily her intellectual mission, and closely adheres to our Ratio Studiorum. We have had the prescribed class exhibitions, Senior and Junior debates, and the annual college play which was a great success, the students presenting Mr. McCarthy's "Telemachus."

PHILLIPINE ISLANDS. *Vigan.*—On January 2, Father Miguel Saderra recently appointed Rector, arrived from Manila. During the proceeding six months, while Father Algué was absent in Spain and Austria, Father Saderra acted as Director of the Observatory.

His appointment to Vigan seems providential; for he is a friend of the "rascals" in this town and its surroundings. During the revolution, many of these "rascals" were in Bilibid prison, some merely on suspicion. Our Fathers at the Ateneo used to visit them and hear their confessions and are now held in grateful remembrance. Among these rascals is the Presidente of Vigan, who went to Pandan to meet Father Saderra and protests that he owes his life to this Father. Ours interceded for him and others when they were in Bilibid and because of this intercession, they were released. Bishop Dougherty hopes that Father Saderra's coming may convert the Presidente.

Father Thompkins is enjoying good health and is actively at work among the boys of the High School and in the College. He has sent us interesting accounts of an anti-Catholic manifestation on New Year's eve by members of the Aglipayan sect and of the visit of his Excellency the Apostolic Delegate to Vigan together with items about his own "Knights of the Sacred Heart" and the work of Protestant Ministers in destroying the faith of the Filipinos. These notes we have been obliged to reserve for the next number of THE LETTERS.

Father Lynch is engaged in Missionary work among the natives at Cagayan in the northern part of the great island of Mindanao.

PROVINCE THE.—Father Joseph F. Hanselman was appointed Provincial of the Maryland-New York Province on March 25th. Father Thomas J. Gannon, our former Provincial, is at present operarius at St. Mary's Church, Boston.

ROME. "*Down with the Jesuits!*"—On Sunday, Feb. 17, a Giordano Bruno anniversary of some sort was celebrated in one of the old lecture halls of the Collegio Romano. University students of both sexes gathered in considerable numbers to listen to the impious inanities of some Professors who endeavored to cast opprobrium on the Church and to glorify the apostate Bruno. The speeches on the occasion were in keeping with the spirit of the celebration, insane and wicked. The effect was of a like nature; the students, red flags flying and amid such shouts as, "Down with the Jesuits," "Long live Anticlerical France!" betook themselves to the Campo dei Fiori where the ugly statue of Bruno lends additional repulsiveness to one of the most unsightly spots in Rome. Bruno however was only indirectly referred to: "The Tyrant of the Vatican" "Freedom of Thought," "Jesuitical Intrigues" and similar topics received direct and special attention. Ours in Rome pay very little attention to this foolishness, both because it is gradually dying out and the municipal authorities take care to keep the celebration within due limits. Still it is sad to see the venerable Collegio Romano desecrated in this manner.

Reparation at Sant' Ignazio.—One of the Roman dailies commenting upon the Bruno celebration, paid a glowing tribute to the "Spirit of Liberty" which made such things possible. A few weeks later our Fathers had an opportunity to test that liberty. There had been a frightful sacrilege committed against our Eucharistic Lord and general reparation was ordered by the Cardinal Vicar. Our Fathers of Sant' Ignazio applied for permission to have their procession appear in front of the Church, passing from left to right entrance. The Bruno devotees were allowed to pass undisturbed through the public streets, but the procession of the Blessed Sacrament was not suffered to leave the Church. The refusal however was not, so it is thought, a real act of hostility. The authorities wished merely to avoid a possible disturbance, which the anarchists and socialists might create, if a public religious demonstration were tolerated. The Lord seemed to compensate for the refusal by inspiring an unusual amount of fervor. Thousands of young boys and girls from various schools and convents received Holy Communion. From 7 till 10 o'clock Masses were celebrated at the different altars and before each there were hundreds of sodalists in devout adoration. On the main altar the Blessed Sacrament was exposed all day. The procession in the evening was a triumph of faith. Cardinal Macchi officiated,

hundreds of young Religious and Seminarians joined in line with lighted candles and it was with difficulty that they moved through the crowded church, which after St. Peter's and St. John Lateran's, is the largest in Rome.

St. Patrick's Day. Father Hughes' Sermon.—On March 17, the Irish in Rome honored their great Patron with characristic fervor. The Irish Franciscans at St. Isidore's had an unusually grand celebration. Cardinal Logue officiated and Father Hughes, S. J. preached the sermon. He drew a beautiful picture of St. Patrick in captivity and of his return to the Green Isle as an Apostle; he spoke of the ease with which the natives were won to Christ, of their constancy in the Faith, their apostolic work throughout Europe, their schools and convents, their perseverance amid wrongs, and their never dying attachment to the Holy See. The audience was large and appreciative and shamrocks were displayed in luxuriant abundance.

Sermons by our American Fathers.—During Lent both Father Meyer and Father Hughes preached in the church of St. George and the English Martyrs. Father Hughes also gave the Retreat in English to the Children of Mary during Passion Week.

Our Vicar General.—Father Roger Freddi, designated Vicar General by our late Father General, was born in 1846 and is now in his sixty-first year, being five months older than Father Martin. He entered the Society at Rome at the age of sixteen, made his Novitiate and Juniorate there and his Philosophy in the Roman College. He taught grammar for one year and when, in 1870, Ours were driven from Rome, went to England where in company with many of his countrymen he made his first year of theology at Roehampton. The Italian Fathers had their own professors and classes, the theology for the English Province being at St. Beuno's. He made the rest of his Theology at Laval, where he was ordained priest. After this he taught Philosophy to Ours at Laval for four years, having among his pupils Father Guldner of our own Province. He made his tertianship at Paray-le-Monial, 1878–'79, and was then Socius of Master of Novices at Naples and afterwards at Rome. In 1884–'85 he was Substitutus Secretarii, the two following years Socius of the Roman Provincial and then in 1887 at the age of 41 Provincial of Rome. This post he held for four years and then for one year was Rector of the Civiltá. He was an elector from Rome to the congregation that elected Father Martin General, where on the first ballot he was elected Assistant for Italy, a place he has held till April 18th when he entered on his charge of Vicar General. He has published several works in Italian, one of which has appeared in an English translation under the title, title, "Jesus Christ the Word Incarnate. Considerations gathered from the works of the angelic Doctor St. Thomas

Aquinas." It was translated by Father Florence J. Sullivan of the California Mission.

THE SCAPULAR OF MOUNT CARMEL.—The following letter from the Father General of the Carmelites to Father Bümann of the Buffalo Mission, to whom we are indebted for it, will be read with interest by all of Ours called on to vest people with the scapular.

Rome, 15 February, 1904

Rev. P. Francis Bümann, S. J. Cleveland.

Rev. and dear Father,

I received to-day your favor of the 11th inst. and hasten to reply.

The universal custom in America is that missionaries in their missions give the scapular also in places, where there is a Carmelite monastery, and the Order has never objected to it, knowing the necessity of this proceeding. As to the defect in vesting the scapular there is only a *sanatio in radice* possible and that belongs to the Apostolic See and has according to the custom here to be presented by the Procurator General of the Society. Hence please apply to him to procure the *sanatio.*

With due respect I remain,

Yours devoutedly,

Pius M. Mayer, G. C.

SCIENTIFIC NOTES. *An experimental Polyphase Motor.*—Father A. W. Forstall of the Sacred Heart College, Denver, has in "The Scientific American" for May 5th an illustrated article on "How to construct an Experimental Polyphase Motor". It illustrates many principles bearing on the theory of polyphase machinery, and is especially valuable as the polyphase current motor, though in more ways than one the motor of the future, remains comparatively little known. Father Forstall shows how his experimental motor, which is simple and of slight cost, may be used to illustrate the polyphase motor, and be found serviceable in the lecture room.

Use of Selenium Cells during the Eclipse of August 30th. Father Rigge of Creighton University has in the March number of "The Astrophysical Journal" an account of the Observations made with Selenium during the total eclipse of last August at the Observatory of Elbe by Fathers Wulf and Lucas of the German Province. The object of these observations was for the double purpose of determining the variation of the quantity of the Sun's light, and of the exact instant of the beginning and ending of the totality. It was the first time that selenium cells were used for this purpose and the success met with exceeded the expectations of the observers. The results attained sufficiently show the practicability of the method. A series of such apparatus

placed along the line of totality of an eclipse would not only eliminate all the personal errors of observation, but would also do away with the difficulty of determining what precise degree of obscuration was called by various observers the beginning or end of totality. While the precise moment actually recorded by selenium cells would call for a more accurate investigation, the results would, even independently of this, be at least comparable with one another.

Father Rigge has also published a popular account of the transit of Mercury of November 14, 1907 for St. Michael's Almanac, published at Shermerville, Illinois.

The Total Eclipse.—Our Spanish Fathers continue to publish articles on the recent total eclipse, which was visible throughout Spain. Several notices have appeared in "Razon y Fe" and the Fathers of the Scholasticate at Oña of the Province of Castile have issued a pamphlet giving an account of their observations and conclusions. In a slip enclosed they announce: "We should like to exchange with you observations and papers on the total solar eclipse of August 30, 1905, or on other recent eclipses." The scientific activity displayed by Ours in Spain, especially at the new observatory at Ebro, near Tortosa, is very encouraging. It shows that Spain is rapidly taking a prominent place in the scientific world.

The Observatories of the Society.—The "Revue des Questions Scientifiques" of Louvain commenced in the January number a series of illustrated articles on "The Observatories of the Society at the beginning of the Twentieth Century." Of the twenty observatories now directed by Ours, Georgetown is the oldest, having been established in 1842. That of the Roman College was founded in 1824 but it has been taken from the Society by the Italian Government. The series therefore properly opens with Georgetown. Its history is given and then follows an account, with illustrations, of the instruments and the work accomplished. This notice will now have to be supplemented by an account of the removal of Father Hagen to the Vatican Observatory at the request of His Holiness, and the appointment of his former assistant, Father Hedrick, to succeed him. The work of the Observatory will hence go on and it is in excellent hands.

Lord Avebury and Father Wasmann's "Intelligence of Animals."—Lord Avebury—better known as Sir John Lubbock and the very first authority on the study of ants,—in "Nature" for February 1st has a laudatory review of Father Wasmann's "Intelligence of Animals", recently published in English in this country by Herder. While not agreeing with Father Wasmann who denies to ants "any, even the most exiguous, rudiments of intelligence", he praises him for his conscientious study and puts him in the first rank of those who have most carefully studied the habits and psychology of ants. He agrees with Father Wasmann

that "the chasm between the psychic life of animals and that of man, is, in many respects, wider between ape and man than between ant and man, and that the life of ants is the climax of development in instinctive life throughout the animal kingdom." This is so great that Lord Avebury cannot but recognize in animals "some vestige and glimmerings of intelligence", while Father Wasmann claims that none of the wonderful exploits of ants show even the slightest marks of real intelligence.

THE SOCIETY IN 1905.—From the Conspectus at the end of this number it will be seen that the Society at the beginning of 1906 numbered 15,661 members, an increase of 147 over the preceding year, and the largest increase since 1900. Of the Assistancies, Spain leads with an augmentum of 63; of the Provinces, Maryland-New York is first with an augmentum of 21. Mexico shows the greatest increase in proportion to its numbers, being four per cent of the total number in the Province. Maryland-New York comes next with an increase of a little over three per cent. The only Provinces showing a decrease are those of France and Austria, the latter being only minus one.

SPAIN. Three large and really elegant numbers of the "Cartas Edificantes de la Asistencia de Espana" have been issued during the past two years and all three have been in great part set apart for giving an account of the jubilee celebrations in honor of definition of the dogma of the Immaculate Conception. They are illustrated with half-tones of different Madonnas and are indeed a beautiful tribute to Our Mother Immaculate. Each number is a large octavo of some three-hundred pages.

Death of a great Theologian.—In our residence of Santander Father Joseph Mendive died piously in the Lord on March 13, 1906.

Joseph Mendive was born on the eleventh day of February, 1836, in Liedena, a town of the old kingdom of Navarre. His parents were Basques, who looked upon their Catholic faith as the noblest heritage they could hand down to their children. Two of the boys became religious and the third, still living, a secular priest. After making his elementary studies, Joseph entered the seminary of St. Michael of Pamplona. While studying theology he felt himself called to religion, and setting aside all earthly considerations sought admission into the Society. His request was granted and on the feast of St. Stanislaus, 1856, he began his religious life under Father Peter Portes, a man of extraordinary virtue and consummate prudence. The great master found in Mendive a docile subject whose after life proved that he had laid the foundations of the spiritual edifice deep and broad. During the second year, by order of his Superiors, Joseph reviewed his literary studies without, however, giv-

ing up the more important exercises of the novitiate. After taking the simple vows in 1858, he went to Salamanca for his philosophy. Here he was inspired by the memory of the great Suarez, the Cardinals De Lugo, Toledo, and Cienfuegos, of Ripalda, Lossada, Gonzalez, and other luminaries of the Society, who, as students or professors, had won renown in these same halls. Here his teachers were Fathers Valentine Casajoana, Portusach, and Vinander. When his philosophy was over he taught for four years with great success Logic, Metaphysics, and Ethics in our college of Carrion. Passing on to his theology, which he studied under his old teacher of Philosophy Father Casajoana, Fathers Gomez and Fita, he was ordained in 1867 and celebrated his first Mass at Leon, where he remained until the Revolution which broke out in September of the year, 1868. Among his companions in theology were Piccerelli, Villada, Sanctus Schffini, and others who were afterwards to add lustre to the fame of the Society by their writings on Apologetics, Dogma, and Moral Theology. As Ours had been expelled from Spain, Mendive made his third year of probation under the famous Father Fouillot. Our own beloved Father Holaind, who was there at the same time, used to talk of Father Mendive with great affection.

Now that the tertianship was over, Superiors were able to send their brilliant son back to Salamanca, where for three years he taught theology. Thence he was transferred to Poyanne in France, where the dispersed Province of Castile had settled its scholasticate. Remaining there from 1873 to 1880 he went back to Spain and at Oña continued his work until 1891, when he gave up his professorship after having taught theology for more than twenty consecutive years. He numbered among his pupils the late Very Rev. Father General, the orientalist Father Gismondi, Fathers Finlay and Murphy, Coloma, Alarçon, Aicardo, and Astrain. While Saint Thomas was his principal guide, his favorite authors were Toledo and De Lugo. These with Suarez, Molina, Valencia, and Bellarmine, whom he had perfectly mastered, were his inseparable companions and counsellors in the interpretation of Thomistic doctrines. With Father, afterwards Cardinal Mazzella, Fathers Stentrup, Scoraille, and de Augustinis, he formed the general Commission of Studies called together some years ago at Fiesole.

Mendive was not only an able teacher, but also a writer of no little renown. As far back as in 1880 he commenced to publish and at once he was hailed with acclaim. His answer to the American Draper's "Conflict between Science and Religion" was epoch making in Spain. One writer called it a "Summa Theologica" for the nineteenth century. To add his mite to the restoration of the study of Catholic Philosophy in the colleges and universities of his native land and Latin America, he published in Spanish a course of

Scholastic Philosophy in seven volumes. And many of the institutions, even those belonging to the Government, adopted this work as their text book. Then the seminary professors and superiors of religious communities asked him to write his course in Latin. Complying with their request he published an entirely new work in Latin. When he gave up his chair, Superiors bade him prepare a series of text books on theology; he straightway set himself to his task and all of Ours who have made their studies in late years will bear witness to the clearness of language, depth of thought, conciseness of expression, vastness of knowledge, and fearlessness of mind manifested in this his last literary undertaking, by the great and loyal Mendive, a true scion of the glorious line of Jesuit theologians of Spain.

In 1896 Mendive lost his eyesight, but his utility was not ended. He was still able to read the book of men's lives, and he spent his last years as confessor and director; first at Burgos and then at Santander, where his words of consolation brought peace and joy to the hearts of numberless penitents. Though suffering greatly during his last days, he never lost his proverbial good humor.

Father Mendive was a man of great humility. He looked upon himself all his life long as a very common individual. His great devotion to common life, from which he would never depart for an instant, remained with him to the end. His gratitude for every little kindly office and his abounding love of the Society and all its concerns were constantly manifested in his conversation and deeds. But the virtues which were most prominent in his life were deep abiding faith, tender love of the Crucified, and loving, ardent devotion to the Church. When death called he was ready. He had consecrated himself to the fighting legion in the Church militant; he fought her battles incessantly and we trust that he has ere this joined the ranks of the victors in heaven. R. I. P.

THE SPIRITUAL EXERCISES. *Pius X. and The Exercises.* —Father Debuchy, assistant to Father Watrigant, has just issued the first number of "Collection de la Bibliothèque des Exercises de Saint Ignace" destined to make known all that concerns the history or study of the Exercises. The first number consists of a pamphlet of twenty-pages in which are collected the Encouragements, the Favors and Documents His Holiness has already given to the Exercises. Among the Encouragements are a Brief to Father Criquelion, S. J., Superior of the House of Retreats at Xhovemont, Belgium, and a Brief to the Director of the retreats given at Rome to those preparing for first communion. Besides there are letters in His Holiness' name ordering the clergy of Rome to go through regularly the Exercises in one of three houses; to the Bishop of Marseilles testifying the importance of sacerdotal retreats; also to Father Radaeli who has

proposed to open a house of retreats at Rome for the laity. Among the "Favors" are the indulgence of a hundred days for the priests who assist at the Monthly Retreat for secular Priests, and especially the privilege granted in 1904 to give the papal benediction at the end of the Exercises as well as at the close of a Mission. Among the "Documents" are the Brief to the Cardinal Vicar ordering the Roman Clergy to make a retreat regularly, and another letter to Cardinal Respighi, recommending a more complete preparation of youth for the reception of Confirmation and Communion and that by an immediate preparation of a retreat of three days. It will thus be seen that His Holiness is doing much to encourage Retreats and the Exercises.

WASHINGTON.—*The Obsequies of our late Reverend Father General*, held in St. Aloysius Church April 27, were very solemn and imposing. His Excellency, Archbishop Falconio, Delegate Apostolic was present on the occasion with four members of the hierarchy, Bishops Kenny of St. Augustine, Eis of Marquette, Lillis of Leavenworth and Fox of Green Bay. In fact it was one of the most notable gatherings of Ecclesiastics seen in our church within recent years. In the Sanctuary were also Mgr. Langner, V. G., of Marquette, Wis.; Mgr. O'Connell, Rector of the Catholic University; and the Presidents of the Colleges of the Dominicans, Franciscans, Marists, Holy Cross Congregation, Paulists, Sulpitians and Apostolic Mission House—all the Colleges affiliated to the Catholic University. Most of the pastors and priests of Washington, and a number of visiting clergy attended the services. In the vast congregation were many distinguished Catholics, statesmen and others prominent in local and national affairs.

The Mass was celebrated according to the Dominican ritual by Very Rev. D. J. Kennedy, O. P., Prior of the Immaculate Conception Convent, near Brookland, assisted by Fathers of the same convent. Before absolution which was given by the Apostolic Delegate, His Excellency without wishing to derogate from our custom of omitting the panegyric of even our Fathers General, paid a brief but most eloquent tribute to Father Martin, referring to his exalted virtue and merits and dwelling with deep feeling on the heroic patience displayed by him during his last long and painful illness. He also spoke of the affection and esteem in which he was held by the Holy Father, Pius X, and concluded by extending to our Fathers in Washington and in the United States, his heartfelt sympathy, praying God to raise up a worthy success to Very Rev. Father Martin.

A memorial tablet bearing the following inscription was erected in a conspicuous place in front of St. Aloysius' Church on the day of the obsequies:

ADMODVM · REVERENDO · LVDOVICO · MARTIN
SOC · JESV · PRÆP · GENERALI
DVCI · PRÆSVLI · PATRI
QVEM
DOLENT · SODALES · MILITANTES
MORTE · PRÆREPTVM · IMMATVRA
CVM · SOCIIS · TRIVMPHANTIBVS
IGNATIO · PARENTE
CONSOCIATVM · SPERANT
NOS · LVGENTES · FILII
RECTOR · ADMINISTRI · CONLEGÆ
ECCLESIÆ · D · ALOISII · DE · GONZAGA
PIETATIS · MEMORES
POST · PROELII · LABORES · VIÆ · TENEBRAS
REQVIEM · IN · PATRIA · ÆTERNAM
LVCEMQ · PERPETVAM
ADPRECAMVR

St. Aloysius Church.—The Novena of Grace was remarkably well attended this year; each night the church was well filled and on the last three days there were a great number of communicants. The exercises consisted of a short instruction, followed by Benediction during which the prayers of the Novena were said. On Wednesday and Friday the Lenten services were held together with the Novena Exercises. If the Novena is better attended next year it will have to be a double decker.

On St. Patrick's day the cadets and band from Gonzaga College attended the Solemn High Military Mass. The cadets headed by their own band marched from the college to the church, and after attending Mass, gave an exhibition drill on the College Campus. The whole programme was well carried out, and the cadets certainly showed a training that is far above the ordinary.

Our Altar Boys.—One of the notable features of our ceremonies is the presence of a large band of altar boys. We have seventy-two boys divided into two bands,—the High Mass band and vespers band. The great pride that our little men take in serving Mass is very consoling; though no boys are appointed for the early Masses, the attendance has averaged twenty. These boys are organized into an active sodality with weekly instruction and devotions, with two communion days each month, the third Sunday and first Friday, on which days they receive Holy Communion in cassock and surplice, in a body. Six chosen for their evident piety, industry in school, and general good department constitute a little society known as the Knights of The Blessed Sacrament, these are weekly communicants, and their duty is to carry the Communion cards at all the Masses. The zeal of the boys for their work is really extraordinary, it being harder to keep them away than it is to get them to come; the requirements for membership are strict and the discipline exact, still many have to be turned away each month for want of room.

WORCESTER. *Holy Cross College.*—On February 5th Father Thomas E. Murphy was installed Vice-Rector of Holy Cross in place of Father Hanselman who has become Provincial.

An item which will be, perhaps, of interest to Ours at home and abroad is this: the college proposed to confer the degree of LL. D. upon His Excellency Curtis Guild, Jr., Governor of Massachusetts, and he has accepted. The correspondence on this point may be worthy of record since this is the first time a Governor of any state, as far as we know, has received a degree from one of our colleges. That the incident may be fully understood, it may be well to mention that, a few weeks before this correspondence, Father Rector had a personal interview with the Governor, during which the latter renewed his acceptance of our invitation to be present at the next Commencement and referred in the most cordial manner to his previous relations with Father Hanselman, adding that it would be most agreeable to him if Father Provincial, when he came to Boston, would dine some evening with himself and Mrs. Guild. Here is the Governor's letter:—

The Commonwealth of Massachusetts
Executive Chamber, State House, Boston
May 16, 1906.

Dear Father Murphy:—

I have seldom been more touched and pleased in my life than by your letter of May 15th, with its gracious compliment. I fear my scholarship scarcely entitles me to the very great honor you have been kind enough to tender, but I accept it in the spirit in which it is offered with the heartiest thanks. It was a great pleasure to me to revive the old custom inaugurated by Governor Andrew. My visits to the college have invariably been extremely pleasant. This is the twenty-fifth year of graduation from my own alma mater, so a new university honor comes at a very happy time.

Will you make my best regards to my good friend the Provincial and believe me, with high respect and sincere thanks,

Faithfully yours,
CURTIS GUILD, JR.

The following is the letter to which he refers:—

Holy Cross College,
Worcester Mass., May 15, 1906.

To His Excellency Curtis Guild, Jr.
Governor of Massachusetts.

My dear Governor Guild,

I hope I am not too familiar in thus addressing you. It is my pleasant duty to inform you that it was voted at a re-

cent meeting of my College Council to offer you the degree of Doctor of Laws, which we should like very much to be allowed to confer on you at our next Commencement. We realize that this may be regarded as "painting the lily" and that you will honor us more in accepting than we honor you in conferring the degree; yet the cordial relations between us in recent years make us hope that you may be willing to accept.

Personally, I may add that I wish you to feel entirely free in the matter, and no publicity will be given to this step should you find it necessary to decline.

Yours very respectfully and cordially,

T. E. MURPHY, S. J.

President.

The College will also confer the degree of LL. D. on the Hon. John T. Duggan, Mayor of Worcester, graduate of Holy Cross in the class of '80; and the degree of Litt.D. upon Prof. Charles G. Herberman of New York, editor of the Catholic Encyclopedia. Prof. Herbermann is a graduate of St. Francis Xavier's College, and has received the degree of LL.D. from Fordham. He is just entering upon his fiftieth year of continuous teaching as professor of Latin in the college of the City of New York.

The catalogue number of registered students as compared with last year shows an increase of 40.

Devotions during May in honor of our Immaculate Mother are continued this year. The students assemble around the Jubilee statue before the main entrance to the O'Kane building. The exercises are brief, consisting of a hymn to our Lady, an address by a member of the class of 1906, another hymn, and then the Memorare. The members of the Holy Angels' sodality held their fourth annual pilgrimage to our Lady's shrine at Leicester on May 24th. The scholastics who accompanied the sodalists were much edified by the manner in which the boys recited the Litany, the Rosary and the office of the Immaculate Conception.

Our Glee Club and Orchestra gave a concert in Mechanics Hall on the evening of May 23d for the benefit of our Fathers in San Francisco. Mr. J. A. Murphy, S. J. had charge. Between two and three hundred dollars were realized by the performance.

HOME NEWS.—The Winter Disputations took place on February 23 and 24. *Ex Tractatu De Gratia Efficaci*, Mr. O'Laughlin, defender; Mr. Carlin and Mr. Conniff, objectors. *Ex Tractatu De Baptismo*, Mr. Langan, defender; Mr. Davey and Mr. Reynolds, objectors. *Ex Scriptura Sacra*, "Psalm 136: An Interpretation,"—lecturer, Mr. J. X. Pyne. *Ex Jure Canonico*, "The Origin of the Sacred College of Cardinals,"—lecturer, Mr. Fleuren. *Ecclesiastical History*," Gregory VII. and the Excommunication of Henry IV. of Germany,"—lecturer, Mr. Geoghan. *Ex*

Cosmologia, Mr. Simpson, defender; Mr. Wessling and Mr. Butler, objectors. *Ex Logica*, Mr. Meagher, defender; Mr. Hogan and Mr. Glover, objectors. *Chemistry*, "The Indestructibility of Matter," Mr. Cronin, lecturer; Mr. Breen and Mr. Gipprich, assistants.

The Spring Disputations took place on April 30 and May 1. *De Sacramento Eucharistiæ*, Mr. Tierney, defender; Mr. McCaffray and Mr. Devlin, defenders. *Ex Tractatu De Gratia Habituali*, defender, Mr. Parker; objectors, Mr. R. Johnson and Mr. Oates. *Ex Scriptura Sacra*, "The Graf-Wellhausen Hypothesis,"—lecturer, Mr. W. J. Brooks. *Ex Jure Canonico*, "The Powers of a Metropolitan before Receiving the Pallium,"—lecturer, Mr. J. T. Keating. *Ex Ethica*, Mr. Duffy, defender; Mr. Treacy and Mr. O'Connor, objectors. *Ex Cosmologia*, Mr. Ranken, defender; Mr. Dalton and Mr. Canning, objectors. *Ex Ontologia*, Mr. Morning, defender; Mr. Fox and Mr. Siggins, objectors. *Geology*, "Rock Weathering," lecturer, Mr. T. King. *Physics*, "The Electric Theory of Matter and the Present Position of Radioactivity," lecturer, Mr. J. L. Gipprich.

Academy in Honor of St. Thomas.—For the first time in many years, St. Thomas's Feast Day was honored by our Theologians by an Academy. This was held in the Refectory on the evening of March 7th before the community, and consisted of a Latin and an English poem with essays interspersed with music. It is hoped that this celebration in honor of the Angelic Doctor will become an established custom at Woodstock.

CENTENNIAL NUMBER.

This is the one hundreth issue of The WOODSTOCK LETTERS. Beginning in 1872 for thirty-four years it has appeared, with very few exceptions, three times each year.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1906.

ASSISTENTIÆ	PROVINCIÆ	SAC.	SCH.	COAD.	UNIV.	AUG.
ITALIÆ	Romana	199	100	107	406	6
	Neapolitana	136	112	88	336	7
	Sicula	106	65	73	244	4
	Taurinensis	236	202	129	567	4
	Veneta	218	76	100	394	4
	Socii Assist. Italiæ	*895*	*555*	*497*	*1947*	*25*
GERMANIÆ	Austriaco-Hungarica	360	137	236	733	-1
	Belgica	520	416	220	1156	6
	Galiciana	215	119	139	473	8
	Germaniæ	637	390	431	1458	3
	Neerlandica	261	144	132	537	5
	Soc. Assis. Germaniæ	*1993*	*1206*	*1158*	*4357*	*21*
GALLIÆ	Campaniæ	345	193	134	672	8
	Franciæ	538	142	200	880	-22
	Lugdunensis	431	174	209	814	3
	Tolosana	381	197	136	714	3
	Socii Assist. Galliæ	*1695*	*706*	*679*	*3080*	*-8*
HISPANIÆ	Aragoniæ	483	247	372	1102	13
	Castellana	457	351	363	1171	12
	Lusitana	140	98	102	340	8
	Mexicana	99	102	69	270	12
	Toletana	239	166	189	594	18
	Socii Assist. Hisp.	*1418*	*964*	*1095*	*3477*	*63*
ANGLIÆ	Angliæ	370	208	117	695	6
	Hiberniæ	174	120	60	354	2
	Maryland. Neo-Ebor.	270	275	142	687	21
	Missourianæ	241	190	109	540	7
	Missio Canadensis	136	78	72	286	4
	Missio Neo-Aurelian.	118	74	46	238	6
	Socii Assist. Angliæ	*1309*	*945*	*546*	*2800*	*46*
	Ineunte anno 1906	7310	4376	3975	15661	147
	Ineunte anno 1905	7183	4406	3925	15514	135
	Augmentum	127	-30	50	147	